

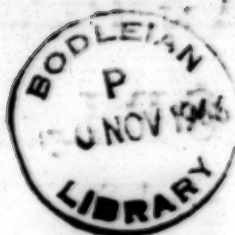
Mr. Benjamin Bennet's
PRESBYTERIAN PREJUDICE
Further DISPLAY'D:
OR, HIS
Unjust Reflections
ON
KING CHARLES I.
AND HIS
DOCTRINE
OF
RESISTANCE Consider'd.
By a GENT.

*But evil Men and Seducers shall wax worse and worse, de-
ceiving and being deceived. 2. Thim. 3.*

*neque est contra accidentem perversa assertio, nec pro veritate fugilium in-
veniri. i. e. It is very absurd for us to be found more cool for the
Truth, when we write against such as vehemently assert the con-
trary. Ruficius Diaconus, against the Schismatics in his Days.*

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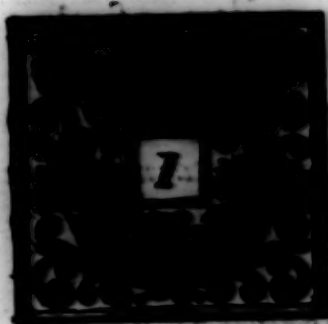
THESE following Sheets were put into my Hand twelve Months ago, but by Reason of the Throng of my Business, they have lain by: They are now printed without the Design of reflecting upon the Memory of any Person, further than to do Justice to, and vindicate the Memory of our **ROYAL MARTYR King CHARLES I.** from the blackest and falsest of Calumnies that could be throw'n upon Him. J. W.



E R R.

Page 101 Line 20, read Principles.

THE PREFACE.



*I*t is very common for a great Desire to take small Occasion to hope, and to practice for what is desired: Hence it is, that Mr. Baxter in his History of his Life and Times; as also Mr. Edmund Calamy (the Abridger of the said History) earnestly desiring and designing to have our **ROYAL MARTYR CHARLES I.** thought deserving of His Misfortunes, have tryed their Strength to represent that Pious Prince to the World, as the Contriver, or at least the Encourager of the bloody Irish Massacre, An. 1641.

AND for such vile Calumny we have Mr. Baxter's bare Word, That the Marquis of Antrim was forced to produce in the House of Commons, a Letter from the King, which gave him Order for taking up Arms for the Massacre of Ireland! Now that such a Letter should be produc'd before a House of Commons, and no Enemy of the King's, but Mr. Baxter (who cou'd only have it by Hear-say) to men-

ix

The PREFACE.

tion it; renders the Story altogether incredible.

HOWEVER, our Author, Mr. Bennet, liking the Slander, follows the Cry; and upon Credit of this incredible, invissible Letter, as also upon other such vile Hear-say Evidence of His Majesty's implacable Rebel-Subjects, has published his Reasons to persuade, That our **PIOUS MARTYR** was guilty of that barbarous inhuman Irish Tragedy.

WHAT an Offence must it be to the **GOD** of Truth, who has pronounc'd Woe against them who call Good, Evil; and Evil Good; who put Darkness for Light, and Light for Darkness, to transmit to Posterity such a Story, for which he is not able to produce any Motive of Credibility. And it is remarkable, that in the horrid Indictment against this good King at his Trial, not any mention was made of His Majesty's having the least Hand in the Irish Massacre,

AND to shew further, how little Mr. Bennet thinks Himself obliged to do Justice to crown'd Heads, he, p. 532. Memor. tells us, That it was a watchful kind Providence which conducted **GOD's** Church and People, through all the Dangers of Queen Elizabeth's, King James's and the two Charles's Reigns. Every Body I believe will bear with me in thinking, those meant for **GOD's** Church and People, by our Author, were the Protestant Dissenters: And whenever Mr. Bennet makes appear that these were in any other Danger, than of Punishment,

The P R E F A C E.

for their many Conspiracies, Treasons, and Rebellions in those four Reigns, he will make a new Discovery. Surely such a Way of writing History, as it is the Height of Injustice to the Dead, so is it a vile Imposition on the Living; and makes our Author's Book better deserving the Title of a Libel, than a Memorial. But such is the Bigotry of the Votaries to the Good-old-Cause, that they stick at nothing for it's Support. Too many of them (it is to be fear'd) have gone to the Devil, for G O D's Sake. What can we think of those poor deluded hardened Wretches, who, when brought to the Place of Execution for their Bothwel-Brig Rebellion and having their Pardons offer'd them if they would but say, G O D bless the King, dyed hard, declaring they could not buy their Lives so dear?

AND that we may take a short Survey of this Good-old-Cause, I will here give you the Ingenious Dr. Nelson's Description thereof.

IT was (says our Author) that Pretence of Reformation and Religion, Defence of the Liberty of the Subject, and Privilege of Parliament, which the Puritan Faction had been so long hammering in the latter End of the Reign of Queen Elizabeth, the whole Reign of King James, and which being accoutred with all her Formalities, was set up in the Reign of King Charles I. like Nebuchadnezzar's Golden Image in the Plain of Dura, and all People commanded to fall down, and worship! It

was this that taught the *Scotish* Presbyterians first to rebel, or, as they call'd it, to petition their King with their Swords in their Hands: It was the *Old-Cause*, which with the hypocritical Promise of making him the most glorious King in *Christendom*, wrought upon his most excellent Temper to pass the Act for perpetuating the factious Parliament. *an. 1640.* It was the *Old Cause* which by popular Tumults brought the noble Earl of *Strafford* to the Block: It was the *Old-Cause* that inspired the *seismatical* Rabble to those Insolencies and Tumults, which first banished the King from the City of *London*: It was this *Cause* that seized the King's Navy, Forts, Magazines, and Militia of the Kingdom, that wrested the Sword out of his Hand, and then turn'd the Point of it against his Royal Breast: It was this *Cause* that purged the two Houses of all their Loyal Members, and that inspired the remaining Dregs of a Parliament, to raise Arms, Men, and Money against their King. It was this *Old-Cause* that taught these Rebels to enter into Protestations, Covenants, and Confederacies, contrary to their repeated Oaths of Allegiance and Supremacy: It was this *Cause* that under Pretence of Reformation abolished the Apostolical Government of Episcopacy, turn'd Cathedrals into Horse-Guards, robbed and defaced Churches, turn'd the lawful Pastors out of Doors, and commit-

The P R E F A C E. vii

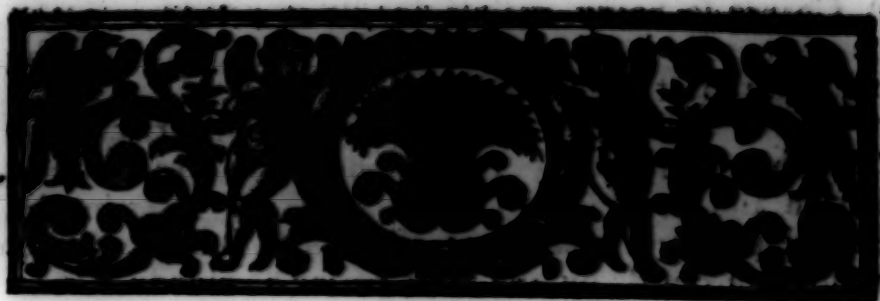
ted the poor Sheep to the Care and Keeping of the Wolves of *Sectaries, Schismaticks* and *Hereticks* : It was this *Cause* that murdered the admirable Prelate, the Archbishop of *Canterbury*, and others of the Nobility and Gentry, and in Conclusion, that illustrious MARTYR King *Charles I.* before the Gate of His own Royal Palace at *Whitehall* : It was this *Cause* that sequestred, plundered and oppressed the Nation, with free Military Quarter, and the most Arbitrary Government of the Sword, that consumed forty Millions of Treasure, and about 200,000 Lives; that subverted Monarchy, and Parliaments, Church and State; that set up a Democratick Common-wealth, and that rolled us from that, to the absolute Tyranny and Slavery under the Usurper *Oliver Cromwel* : In short, *adds our Author*, let the Patriots of this *Old Cause* call themselves by what Names they please, best Protestants, or true Protestants, or what other Titles of Commendation they can coin, to gain Popular Applause; the Rule of the Eternal Son of GOD will be of perpetual Truth, which assures us, from what Stem we ought to derive the Pedigree of all such vain Pretenders to Holiness, that most infallibly they have the Devil for their Father, who do his Works.

I have transcribed these Lines, as well to expose the Spirit of that Party, who occasioned these direful Calamities, and acted these publick

lick Wickednesses; as to shew Mr. Bennet's great Partiality, in not thinking them worth his mentioning in his Memorial of those Times; who yet misses no Opportunity to outrage the Virtue and Innocence of our **ROYAL MARTYR**, and to misrepresent those, who religiously and loyally adhere to His righteous **CAUSE**.

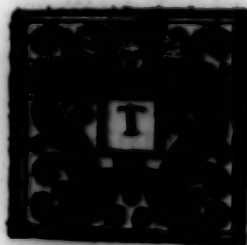
FOR my part I am almost tempted to think, that Mr. Bennet would not be so Sanguine, as to recommend the chastizing of Kings, who do not answer the End of their Office; and the pillorying the beneficed Clergymen of the Church of England, who maintain the Doctrine of Non-Resistance; did he not hope the Return of the Good-old-Cause (that overturning Tool) to help to put his Censures, in Execution! But surely such bold Attacks upon our Church and State, shew an evil Eye on our Constitution, tending to fill Peoples Heads with too slender a Regard for it: whereas the Spirit in the Gospel gives not one such Instance, either of Reviling Kings; or of falsely accusing our Brethren, but reproves such as filthy Dreamers, Murmurers, and Complainers: For though the Doctrine of Non-Resistance should be dislik'd by some, as it is the Law of our State, and Doctrine of our Church; yet as it is the Doctrine of the Old and New Testament, this is sufficient to recommend it to all who are not resolutely given up to Prejudice and Prepossession; and who make Scripture the Rule and Standard, for their Belief and Practice.

Mr.



Mr. BENJAMIN BENNET'S
Presbyterian Prejudice

FURTHER DISPLAY'D:



O me nothing seems more necessary for an Historian, than Truth; nor for a Christian, than Charity. The very Name of History, is a Name importing Truth, and where the World expects Impartiality and unbiassed Justice; and with a Christian, Candour and Justice go together. Charity believeth the best, interprets Things to the best Sense, and always drives for the fairest Interpretation as far as they will go. Had the Author of the Defence of the *Memorial* had a due Regard to Truth, and Charity, he would not in my Opinion so rashly, (not to say maliciously,) have charged the Royal Martyr King CHARLES I.
 B with

with being Accessary to the cruel and bloody Massacre in *Ireland*, wherein 200,000 of His Protestant Subjects, barbarously and inhumanly were murdered. A Charge so heavy against so pious a Prince ought never to have been whispered, but much less published, and repeated, without undeniable Proof. A King of incomparable Virtues! Whose Anniversary our Church and Nation yearly solemnizes: Great in His Person and Parts (says One of Him)! Greater in His Sufferings! And greatest of all in His Death: Barbarously murder'd, by the most perjur'd, bloody Rebels under the Sun; so that if Death it self be an Argument for Charity, certainly such a Death, and in such hideous Circumstances, should skrew up that Christian Grace to the utmost, and make all Men's Hearts and Bowels melt within them, in the most extensive Tenderness to his Name and Memory: Of all Men, I say, who were not guilty of His Murder, or did not wish well to it. But it seems, all the Sufferings of our ROYAL MARTYR cannot bridle the Pen of Mr. *Benjamin Bennet*, nor restrain him from publishing his Reasons for believing that good King accessary to the *Irish* Massacre; and for justifying all others who shall come into his Opinion, and believe the same. I would not be thought to address only to the Passions of Men, or that Pity is any Argument to force that pious Prince from the Imputation of so black a Crime! No. His Innocency stood the Shock, and recoils and falls back upon all those whose diabolical Malice has stir'd up to so wicked a Slander. A Slander which has as often been disproved, as printed: But it is a Maxim with Men of such fix'd Prejudice and obdurate Hatred to the Memory of King CHARLES I. as Mr. *Bennet* appears to be, that they will never own themselves disproved, tho' never so undeniably confuted. They will repeat the same Slanders over again, their Authority is sufficient with their own Party, who will believe them.

BUT

BUT that I may not seem guilty of the same Fault for which I blame Mr. *Bennet*, I shall recite the Strength and Force of his seven Reasons which he has published and printed to justify himself (as he words it) and all others, who shall think that most pious Prince accessary to the *Irish* Massacre. Reasons, which appear to me not to carry any Shadow of Reason; and demonstrate their Weakness and Insufficiency to support so heavy a Charge: And,

First, Says Mr. *Bennet*, it is of some weight with him, that "many Persons of Eminency, no Knaves, nor Republicans, nor Enemies to their King and Monarchy; but wise and good Men, zealous for the Good of their Country, who did believe the King, or some about Him, were concern'd in the *Irish* Massacre;" But names none of his eminent Persons to whom he gives these fine Epithets, except his zealously Loyal Mr. *Love*, who he says, lost his Life in the Cause of the ROYAL FAMILY.

WHAT sorry Shifts and prevaricating is Mr. *Bennet* put to, to gain Credit to his wicked Slander against the King. Mr. *Love*! One of the vilest Trumpeters of Rebellion, and one of the bitterest Enemies to the King among all the *Fanatical Preachers*; who, at the Treaty of *Uxbridge*, preach'd from the Pulpit, what Mr. *Bennet* now prints; That "the King was Accessary to the *Irish* Massacre; as also, that the King was their greatest Enemy; and that it was the Lord who troubled *Achan*, because he troubled *Israel*; wishing our State Physicians would resemble GOD to cut off those from the Land who had distemper'd it;" Even this Villain, who when complain'd of by the King, to the Rebel Parliament, they were asham'd to countenance, disowning he was employ'd, or sent by them to *Uxbridge*: This Man does Mr. *Bennet* set down for a zealous

Loyalist, and a Martyr for the ROYAL CAUSE; who, it is well known, dyed a *Martyr* for the *Good-Old-Cause*, being hang'd by *Oliver Cromwel* for corresponding with his Enemies in *Scotland*, who were plotting to pull down *Oliver*; that *Presbytery* might more firmly be established in *England*. For this, and this only, did *Oliver* hang *Mr. Love*, who at his Death declared he had not changed his Principles; and who some Years before deserved to have undergone that Punishment, for his Treason against the King.

FURTHER, says *Mr. Bennet* to give Colour to his Slander; *It would be endless to mention the Opinions of particular Persons agreeing with him in this Matter, but Names no more than Mr. Love.* And then cites a Declaration of both Houses of Parliament in 1641 presented to the King, *In which they represent their Fears and Jealousies of a Design to alter Religion; that the War with Scotland was procured for this Intent; as also the War in Ireland.*

NOW, tho' those perjur'd, bloody Rebels in 1641 out of their Magazine of Lies and Forgeries spread those their Fears and Jealousies to render that good King odious, the better to murder His Majesty and His best Subjects; yet since Time has discovered how false those wicked Suggestions were, it must blacken *Mr. Bennet* to repeat those Calumnies in Print, for which none then, nor any since, have been able to produce any Manner of Proof.

'TIS true, a War (for it seems it must not be called a Rebellion) was begun in *Scotland*, as also in *England*, And Religion in both Kingdoms changed too. But by whom? Not by the King, but by those very Men who imputed these Things to His Majesty, and whom *Mr. Bennet* says, he thinks as good Patriots, and as true Loyalists, according to the *English* Constitution, as any Age has produced,

THESE

THESE Men were just such true Patriots, as Mr. Love was a zealous Loyalist; and not according to our *English* Constitution which is Monarchy in the State, and Hierarchy in the Church; for both these in a barbarous bloody Manner were demolished by Mr. Bennet's true Patriots, even contrary to their many Oaths and Vows to maintain and defend the same: All which manifestly shew how little credit is to be given to his Characters and Representations of Men, and Things. What Privilege a Memorialist may have to persuade Men contrary to Fact and Truth, I know not; but this I know, that he who regards not whether he transmits Truth or Falshood to Posterity, whatever else he may be, he is no way qualified to be an Historian.

HAD but Mr. Bennet consulted his own Character either as a Minister of the Gospel, or a Memorialist; he might have blush'd to have produc'd that false Declaration of his true Patriots, to make the King the Contriver of the several Rebellions against Himself in His three Kingdoms; because that Calumny has been sufficiently refuted by every impartial Writer of those Times, who do all give into the Matter of Fact; that the Rebels rose in Arms, gave Commissions to levy Men and Money, and seized the King's Navy, Magazines, Forts and Garrisons, before the King raised one Troop for his own Defence. Now, tho' this may reflect on His Majesty's Conduct in neglecting his own Preservation; yet surely nothing can better demonstrate the Unjustness of those Slanderers who are for making the King the Author and Contriver of the Wars, than by shewing that His Majesty made no Manner of Preparation or Provision for that Purpose, notwithstanding the many threatening Insults and Provocations he met with from the worst of Subjects, whom a Military Force seem'd necessary to keep within the Bounds of their Duty.

AND

AND as to that other Part of the above-named Declaration which insinuates that the *Irish* Massacre was contrived in *England*; Mr. Bennet has been told, that it is no Wonder that they who were so horribly wicked as to be for murdering that good King in His Person, should likewise in the vilest Manner violate his Memory: But when the King by Proclamation in *Ireland*; and by His Commissioners to the two Houses in *England*, complained of this hellish Asperision, did they offer to justify themselves; or others, who propagated their Slander; No! This they found too hard a Task, and were forced to let that Slander sleep: Nor did these Men, who out of the Plenitude of their Power condemn'd to Death the brave Earl of *Strafford*, and the learned and most Reverend Arch Bishop *Land* as evil Counsellors, &c. ever question or call to an Account, any in *England* for the *Irish* Massacre; which to me is very convincing, that they had nothing where-with to charge the King, or any commissioned by him in this Matter.

NEITHER is there any mention made of His Majesty's having the least Hand in that Massacre, in the horrid Indictment exhibited against him, at his Trial. If those Blood-Hounds could have found the smallest Semblance to have charged him with this; it would have been more to their cursed Purpose, than all they raked together to lay upon him. And then was a Time of License when no Body needed to be afraid of offending Majesty, and when prosecuting the vilest Reproaches and Contumelies against that good King was held very meritorious. But this pious Work it seems was reserved for the excellent Memorialist Mr. Bennet, whose

Second Reason for making the King accessory to the *Irish* Massacre, is, That before the *Irish* Rebellion, the Parliament of *England* seemed apprehensive the King designed Violence against them.

NOW

NOW for my Life cannot I apprehend, how the Parliament's suggesting their Fear of Danger from the King in *England*, should involve His Majesty in the Guilt of the bloody Massacre in *Ireland*. Especially since 'tis known, that this Suggestion is notoriously False; and that the Danger was not from the King to the Parliament; but from the Parliament to the King. Every one of our Historians agreeing in the Confirmation of this Truth; *That it was the Rebels in Parliament in 1641: Who contriv'd, begun, and carried on the War in England against the King.* And notwithstanding His Majesty's manifold Overtures for Peace, and His boundless Concessions to the Diminution of his Power, Authority and Revenue, as shameful to be ask'd by the Rebels, as to be granted by the King; I say, notwithstanding those large Condescensions from the King, who hoped thereby to put a stop to the bloody War in *England*, which He told His Parliament was the surest Way to enable Him, and them, to quash the Rebellion in *Ireland*; yet would not these hardned Rebels come to any reasonable Terms with their King, but proceeded till they dethroned and imprisoned Him, after which ensued His Murther.

THUS we see what an Undertaker Mr. Bennet is, who picks up the most false and malicious Stories of the King's worst Enemies, stiles them true Patriots of their Country, to gain the more Credit; and then ecchos and repeats their Calumnies in Print to blacken His Majesty. But away with such Patriots, who were errant Parricides, and let their Advocate be told from his Bible, *That he who justifieth the Wicked, and he who condemneth the Just, even they both are an Abomination to the LORD.* But further, to examine Mr. Bennet's

THIRD Reason to persuade, that the King was necessary to the Irish Massacre; says he, tho' I do not believe

believe the King gave those Rebels a Commission to cut Throats, and murder as they did ; yet he believes they had Authority either directly from his Majesty, or by His Queen and Ministers to take up Arms ; the Queen, (adds he) 'tis known had a very great Influence, not to say the Ascendant in the King's Councils, had the outmost Confidence with him, whom he employ'd to negotiate for him, both at home and abroad ; and tho' these Things, (he grants) are not concluding concerning the *Irish* Rebellion ; yet since the Queen was employed and entrusted by the King, to engage any Catholicks where she could to his Assistance ; Mr. *Bennet* thinks it reasonable to suspect she might do the same in *Ireland* before, and be instrumental in exciting the Rebellion there.

HERE we see Mr. *Bennet's* Reasons for throwing the Guilt of the *Irish* Massacre upon the King are no way formidable. The first Two are taken from the Fears and Jealousies of his rebellious, murdering Enemies. And how unjust and ill grounded their Fears were, I have in some Measure shewn. Were there a Combination of Servants to rob and murder their Lord and Master ! What would it avail them to plead, they apprehended Danger from him ; and that he was a Person not fit to live. Of the like Sort in my Opinion are Mr. *Bennet's* first two Reasons.

HIS third Reason is all his own, and stands upon no better Foundation, than his own bare Suspicion. The Queen says *He, being employ'd to engage Catholicks for the King's Assistance ;* it may not be unreasonable to suspect the Queen might do the same in *Ireland* before, and be instrumental in exciting the Rebellion there. I cannot say, *O rare Ben. Johnson ;* but I will say, *O rare Ben. Bennet at drawing Consequences and Parallels.* The Queen sought the Aid of Papists to defend the King from his bloody Rebel Subjects in *England*, therefore the Queen

Queen may be suspected to stir up the Papists in *Ireland*, to murder the King's Protestant Subjects there. To what a height of Arrogance do these Men arrive! who fancy their Censures ought to pass for Oracles. The King's Enemies, as they were many, so were they merciless; and had the Wealth and Power of three Kingdoms at their Disposal, yet, after their utmost Search, could they not so much as procure one *Irish* Evidence, to accuse the King of the Massacre there. How indiscreet then, as well as unjust, must it be in Mr. Bennet, to think to fix a Calumny of so vile a Nature upon our ROYAL MARTYR, taken only from the Malice of his Enemies, who by all our Historians are detected to have invented and spread any Story to His Prejudice.

FOURTH Reason for making the King a Favourer of the *Irish* Massacre, says Mr. Bennet, is, " That the King's Proclamation against those Rebels was so long deferred. The Rebellion broke out in *October*, And the King's Proclamation was but of the 2d of *January* following: And tho', adds he, The King for His Excuse in this Matter has said, That if no Proclamations were issued out sooner, it was because the Lords Justices of *Ireland* desired them no sooner, and that the King ordered forty Proclamations to be printed, when the Lords Justices required but twenty; but with Him it still looks suspicious, it is utterly unaccountable, and really strange, that such Rebels should be treated with so much Tendernefs and Forbearance. " But if Want of Memory, or something worse, does not deceive Mr. Bennet, he may remember the Rebels both in *Scotland* and *England*, had a longer Time of Forbearance, before they were declared Rebels. And how suspicious, how strange, and unaccountable soever it may seem to Mr. Bennet, that the King deferred so long his Proclamations against the *Irish* Rebels; yet,

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I persuade my self, to all unbyass'd Men it will seem much more strange and unaccountable, That Mr. *Bennet* should think to justify himself and others in publishing their Suspicions of the King's being accessory to the barbarous *Irish* Massacre; when no better grounded, than upon false and malicious Insinuations and Suggestions. To stop the Mouths of such base Slanderers, the King appealed to Sir *John Borlace*, and Sir *William Parsons* His Lords Justices of *Ireland*, who were acceptable to the two Houses at *Westminster*; And could these Men have imputed to the King the favouring of the *Irish* Rebels; it may well be supposed it would have been laid to His Charge.

BUT it is much more convincing to appeal to His Majesty's Behaviour in this Matter, who being in *Scotland* when the Massacre begun in *Ireland*, gave present Notice thereof to His two Houses of Parliament, earnestly requiring their speedy Counsel and Assistance for extinguishing that devouring Flame. But neither the Necessity of the Protestants there; nor the King's Importunity here, could persuade them to take any Measures for the Suppression of those bloody Rebels, till the King by Act of Parliament had disclaimed his Power of pressing Soldiers, whereby that pious King laid himself open to such Acts of Violence, as that Perfidious Race of Men were then hammering, but after committed, against His Sacred Majesty.

NOR was this the only Bill prejudicial to the King's Affairs, which he passed to prevent any Rupture with the Parliament; or the giving any Delay to the Relieving his Protestant Subjects in *Ireland*; But when his Majesty made an Offer to both Houses to raise ten thousand Voluntiers, and to go in Person to head them, against the *Irish* Rebels, provided they would raise Money to pay them: And notwithstanding their Refusal of that brave Offer, yet so earnest
and

and intent was the King, for the speedy Relief of His *Irish* Subjects, that he gave into their pernicious Measures, and consented to unusual Bills, not only for their Raising of Forces for that unhappy War; but likewise that the four hundred thousand Pounds, which were to be advanc'd for carrying it on, should not according to the ordinary Course be paid into the King's Exchequer; but to particular Persons of the Parliament's naming. By which Means those Supplies were diverted and imploy'd by the Parliament to nourish and feed their Rebellion in *England*, rather than to suppress that in *Ireland*. The Truth of which will appear, by examining Mr. *Bennet's* fifth Reason to persuade that the King favoured the *Irish* Massacre.

NOR, says he, *was the Proclamation against the Irish Rebels only delay'd; but other Means also necessary for the Relief of that distressed Kingdom.*

HOW intent the Parliament (*says he*) "was upon this, is known: And what Difficulties were "thrown in their Way is also known, whatever may "be pretended to the contrary." But he will only (not out of any Tenderness to the King I dare assure) name one Particular; "the King's Deferring to send "the Earl of *Leicester* His Deputy for *Ireland*, when "He had named him for that Employ, and the Parliament had desired he might be sent thither.

AND for Proof hereof, he cites a Letter from the Earl of *Leicester* to the Earl of *Northumberland*, which if genuine and true, makes not in my Opinion for Mr. *Bennet's* Purpose; for as much as it carries unreasonable Complaints of the King to one of the worst of His Enemies. This Letter of the Earl of *Leicester*, is said, *To complain of the King for deferring to give him His Instructions for going his Deputy to Ireland: As also, For*

the King's sending a Warrant to one Errington the Earl of Leicester's Servant, to seize some Draught Horses for His Majesty's pressing Service. And tho' the King had spoke himself to the Earl for these Horses; and had commanded Errington upon his Allegiance to execute his Warrant; yet does this Earl of Leicester protest against the Injustice of the King's Warrant, discharges Errington his Service for ever; and threatens him with being hang'd by the Parliament, for obeying His King, in seizing (as he call'd them) the Parliament's Horses.

I have said thus much concerning this Letter to shew, how unreasonable it is in Mr. Bennet to blame the King for deferring to send in so critical a Time this Earl of Leicester to be His Deputy in Ireland, who discovered so great Disaffection to the King's, but Zeal to the Rebel Parliament's, Service.

HOWEVER, so much elated is Mr. Bennet at this imaginary Stab to the King's Memory, that he cries out, *What Inference would M. Wellwisher make from such a Story!* was it for a Cause he likes, is not difficult to guess.

NOW, not to be altogether at a Loss who this *Wellwisher* is, I will so far describe him, as to tell, he is an ingenious dignify'd Clergy-man of the Church of England, who having given Mr. Bennet handsome Correction for his false Quotations, and undue Reflections upon our Kings, our Church, and Church Men; Mr. Bennet by way of Contempt terms him Mr. *Wellwisher*: Perhaps meaning, that he may be a Wellwisher to, but cannot serve any Cause or Party. But who ever reads Mr. *Wellwisher* against Mr. Bennet, may I persuade my self find Mr. *Wellwisher*'s Inferences an Overmatch for Mr. Bennet's Presbyterian Prejudice. Mr. Bennet according to his usual Spite and Bitterness against such as differ from him, calls the Person whom he

he terms Mr. *Wellwisher*, the most insipid Writer that ever wasted Paper ; a Nonjuror, Perjuror, Knave, Fool, or Republican. But hard Words, and soft Arguments will never make Mr. *Bennet* Superiour to the *Wellwisher* ; and so much Contempt most probably proceeds from unmannerly ungoverned Pride, highly valuing himself, and undervaluing others, which ill becomes the Pen of One who reads St. Paul, condemning Railings and evil Surmising.

NAY, so little Regard does Mr. *Bennet* pay even to Crown'd Heads, that he industriously draws the most forced and unjust Inferences imaginable, from our ROYAL MARTYR's just Actings and Proceedings, on purpose to blacken His Memory.

THUS, tho' the King did not proclaim the *Irish* Rebels, as soon as Mr. *Bennet* thinks he should ; yet having done so ; as soon as His Justices of *Ireland*, who were at the Head of His Affairs there, advised him to it ; having also from his first Notice of that Rebellion omitted Nothing that might be for their Punishment, and the Relief of His Protestant Subjects there, by passing such unusual Bills, as I have already observed, for raising Money and Forces for that War ; and having also offer'd to go in Person against those Rebels to encourage and further that Expedition ! These Things had Mr. *Bennet* consider'd, he might have been ashamed to have imputed to the King, or his Counsellors the Delay of the Proclamations, or of any other Means necessary for the Service of *Ireland*.

AS to the King's Deferring to send the Earl of *Leicester* his Deputy for *Ireland*, that has been accounted for.

AND as to the Objection of the King's Seizing some Draught Horses, which it may be pretended might be

be designed for the Service of *Ireland* ! Yet in a State of War betwixt the King and his Rebel-Subjects, if it were a Fault in the King to take those Horses out of such Hands for his own immediate Service and Defence ; how will Mr. *Bennet* justify the two Houses at *Westminster*, (whom he says, *may be thought as true Patriots as any Age has produced, and Defenders of the Liberties of their Country*) who in 1642, issued out their Order, and named Committees through all Counties for seizing Dragoon Horses, and Draught-Horses ; and for taking Money, Plate, and Horses from the Owners who neglected to bring them in to them.

AT the same Time they order'd, the King's and Queen's Revenues should be detained, and employ'd for their War against their King.

AND for Explanation of their former Ordinance for bringing in Money, Plate, and Horses for their Service, those Mr. *Bennet's* Patriots, and Defenders of the Liberties of their Country, ordered, *that the Refusers should be distrained ; and in Default of Distresses to be found, their Persons to be imprisoned, and their Families no longer to remain in London, Westminster, or the Counties adjacent.*

BY this, it appears how little Regard is to be had to Mr. *Bennet's* Account, and Characters of Men ; and that the evil Surmises he raises against the good King, ought not to lessen Him in the Opinion of any Man of less Malice, than his, against Him, who by his evil Insinuations against that pious Prince, has given the World so black a Character of himself, that his Applause ought to be dreaded more than his Reflections ; and I may venture to say, it ought to be thought no Diminution of the King's Character, that He has no Share in Mr. *Bennet's* Favour.

BUT

BUT let Mr. *Bennet* pour out all the Reproaches, and frame all Pretences Malice can invent, against the King for not relieving *Ireland*, it is certain the chief Impediment to it was, Mr. *Bennet's* true Patriot's active promoting and continuing their Rebellion in *England*: Therefore the King in his Offers for Peace, to the two Houses, told them, " It was not to be conceived he could by Force reduce the Kingdom of *Ireland*, or preserve his Protestant Subjects there, without a Peace, or Cessation here; the War in *England* imploying all the Forces and Money that was necessary for that Purpose.

BUT alas! These *English* Rebels, more implacable than those in *Ireland*, reject all Offers of Peace, having another Game to play, which was to secure their Power and Plunder here; and as the King observ'd not to let him enjoy One of his three Kindoms; In order thereto, an hundred thousand Pounds of the Money raised by Act of Parliament, and appropriated for the speedy and effectual Reducing of the Rebels of *Ireland*, were contrary to the Intent of that Act, expended towards the Maintenance of the Rebel Forces, under the Command of the Earl of *Effex*, in *England*; and likewise many Regiments of Horse and Foot, under the Command of the Lord *Wharton*, the Lord *Kerry*, Sir *Faithful Fortescue*, and others, levy'd for the War of *Ireland*; were yet employ'd in the Army under the Earl of *Effex*, and fought against His MAJESTY at the Battle of *Edge Hill*.

THE Truth hereof being made evident beyond Denial by the King's Commissioners, at the Treaty of *Uxbridge*, leaves Mr *Bennet* inexcusable for his Affirming with an Air of Assurance, " That it was known the Parliament was intent upon the Relief of *Ireland*; as also, That it was known, Difficulties were thrown in their Way, whatever may be pretended to the contrary

“ contrary. ” The Falshood of which Assertion will better appear, by examining Mr. *Bennet's*

SIXTH Reason for believing the King was a Favourer of the *Irish* Rebellion. “ It is known *says he*, “ that tho’ the Parliament of *England* was set upon “ prosecuting the Wars with the Rebels, yet the “ King industriously sought to make peace with them, “ and gave Letters of Authority to the Earl of *Gla-* “ *morgan* to treat with them; and a Treaty was actu- “ ally concluded with them (*August 25th 1645.*) by “ the said Earl, in the Kings Name. Further, that “ they were promised by that Earl, an Act of Par- “ liament for enjoying their Religion, and Offices of “ Trust; And that the Earl of *Antrim* being treated “ with, sent *Irish* Forces to join *Montross* in *Scotland*; “ and the like Assistance was expected for *England*.

IF confident Assertions may pass for Proof, Mr. *Bennet* need not fear to carry his Point: He here repeats what he had asserted before, *That it was known the Parliament of England was set upon prosecuting the War with the Irish Rebels.* Now, had he but set down what honestly might be expected from a Writer of *Memoirs*, how many Messages for Peace the GOOD KING sent to the Parliament, conjuring them as they were Subjects, and as they were Christians, to come to a Peace with him in *England*, that so he and they might thereby be enabled to put an End to the Bloody War in *Ireland*; This would have set in a true Light whether the King, or Parliament was more intent for prosecuting the *Irish* War.

HOWEVER, the other Part of his Assertion is so far true, that the King by the Earl of *Glamorgan* did treat with His Popish Rebels in *Ireland*, and a Cessation of Arms was agreed to; but as he who does not tell the whole Truth is a false Evidence, the Memorialis-
alist

alist, Mr. Bennet, ought also to have told, that this Cessation was not offered, nor made, till all His Majesty's Overtures for Peace were rejected, by his *Protestant Parliament Rebels* in *England*, who had hired and brought in their covenanting Brethren of *Scotland* to help to dethrone and murder their King. He ought also to have told what the King's Commissioners made appear at the Treaty of *Uxbridge*, That the King made no Cessation with his *Irish* Rebels, till his Lord-Justices, his Privy Council, and the Officers of his Army in *Ireland* pressed him so to do; assuring his Majesty by their Letters dated the 4th of *April* 1643. and *May* the 5th 1643.

THAT such was their want of Provision, Ammunition, and all other Things necessary for their Defence and Subsistence, that without a Cessation of Arms, they were in eminent Danger of perishing by Famine or the Sword of the Rebels. By all which it is manifest, "that it was not unfit for His Majesty to agree " to that Cessation, nor destructive to the Protestant " Religion, nor for the Advantage of the Popish Rebels; But much for the Advantage of the Protestant Subjects there, who were in apparent Hazard " of Destruction by Force and Famine, occasioned by " Want of Supplies, which the Parliament of *England* " promised, and by Act of Parliament were obliged " to send them, " but kept back to supply and carry on their Rebellion here.

Mr. Bennet, upon the King's Seizing some Draught Horses as afore-mentioned, having made a Stop, to *Quare*, What Inference his Mr. *Wellwisher* would have made from such a Story, were it a Cause he liked! I hope I may likewise be allowed my turn to *Quare*, What Inferences Mr. Bennet would have made, had the King been entrusted with the Management of the Money and Forces raised for the Relief of his distressed

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Kingdom

Kingdom of *Ireland*, and had misapplied those Supplies to the vilest Purposes, as the Parliament did, to the Neglect of the poor, starving, bleeding Protestants there !

AFTER so great Treachery and Mismanagement in the Parliament, for Mr. *Bennet* to affirm, it was known the Parliament was intent upon relieving *Ireland*; as also, that the King, or his Counsellors about him threw many Difficulties in their Way, being favourable to the *Irish* Rebels: Such a Man must cut himself out from all Claim to any Regard or Credit, by his Writing with such notorious Partiality, contrary to Truth.

AND I would ask Mr. *Bennet*, when the King was distressed and overpowered by his Rebels in *England*, who rejected all his Offers of Peace; why it should be a greater Fault in the King, under such Necessities, to come to Terms with his *Irish* Rebels, than to make Peace with his Presbyterian Rebels in *Scotland*, upon those hard Terms of abolishing Episcopacy, and settling Presbytery in that Kingdom; and of bestowing the Offices of the greatest Power and Profit on the Ringleaders of the Rebellion there.

AND as to the *English* Rebels, it's known the King offered them " That they should enjoy all they had got by the War, and He and His best Subjects to sit down with their Losses; that the Power of the Militia should be put into their Hands for seven Years, and Presbytery be established in *England* for three Years;" But all these Offers prevailed not with Mr. *Bennet*'s true Patriots, who were intent only upon Power and Plunder.

Mr. *Bennet* further complains of the King, that he not only made Peace with the *Irish* Popish Rebels, but that

that he likewise made Use of them against his Puritan Rebels in Scotland.

SURELY such a Complaint comes ill from Mr. Bennet, who knows, or may know, that the King intercepted a Letter, wherein the *Scotch* Rebels solicited the *French* Popish King's Aid, and to assist them against their own lawful Protestant Sovereign, for which the Earl of *Loudon* and Mr. *Colvil* were committed to the Tower.

AND Sir *William Dugdale* in his View of the late Troubles in *England* tells, " that the Lords Say and " *Brook*, and the Committee of *Northampton* for stirring up the People of that County to bring in Money and Men, to assist the Parliament against the King, these worthy Patriots did not stick to declare " upon their Neglect so to do, the Parliament would " call in Foreign Nations to assist them.

AND agreeable hereto says that Author, when certain Troopers, *Popish* Walloons, lying about *Putney* and *Kingston*, and in the Parliament's Service, were asked, why they would serve against the King? they answered, that if they served the King, they would not be permitted the open Exercise of their Religion, which the two Houses gave them Leave to do.

I have mentioned these Things to shew of what Force Mr. Bennet's Inferences are. Thus, the King made Peace with the *Popish* Rebels in *Ireland*, and in His pressing Necessity was forced to make use of them against his more hardned *Presbyterian* Rebels; this is a Reason with Mr. Bennet to infer, that the King favoured the *Irish* Rebellion.

Should I infer from the King's making Peace with his *Scotch* Rebels, and his granting them the Settlement

ment of the Presbyterian Religion; that therefore the King must be favourable to the Rebellion there, and to Presbytery: I persuade my self no thinking Man who consider'd the Circumstances the King was then in, would allow my Inference to be good.

BUT let us hear the King's just Defence of Himself upon this Occasion, against such Slanderers as Mr. *Bem:et.*

IT is known said that good King, "the Necessities which caused the Cessation with the *Irish* Rebels, were occasioned by the two Houses; who by their Rebellion here, made it impossible for the King to relieve his distressed Protestant Subjects of *Ireland*, while they neglected to send them Supplies necessary for their Subsistence, or Defence against their Savage Enemies." And as to the King's employing them in his Service, whoever considers the Straits and Necessities which the Malice and Fury of the Parliament drove him to, by declaring such to be Traitors who should assist his Majesty; while they entertained Men of all Countries, and all Religions in their Service; ought never to complain of His Majesty's receiving the Assistance of any of His Subjects who had Loyalty enough to bring them to His Succour.

MEMORABLE are the Sayings of our pious Prince upon the Subject. *We profess, says He, our Aversion from the Religion, and Hatred to the Rebellion of the Irish:* But tho' we think them worse Christians because they are Rebels, we do not think them worse Rebels because they are Papists. A Protestant Rebel in the same Degree of Rebellion, having more to answer for, as he has more Light, it being expressly contrary to his Bible, which pronounceth *Damnation against those who rebel.*

THE *Irish* Papists were the King's Subjects, tho' mislled Subjects: And what could be more commendable in the King, as Father of his Country, and in the Circumstances He was then in, than to procure a Cessation, whereby the Papists Cruelty was suspended against the poor Protestants, who by the *English* Parliament were left destitute of all Means necessary for their Defence. Further, I shall examine Mr. Bennet's last and seventh Reason to persuade that the King was accessory to the *Irish* Massacre.

"SEVERAL Circumstances, *says he*, both before and after this Rebellion broke out, increased the Suspicion, and for ought he can see, justly, that some in great Power in the *English* Court gave Countenance to it." He will not bring into the Argument the Commission the Rebels produced with the King's broad Seal to it, *this will not (says he) be allowed of any Authority*; but the Oath they took seems to him, to intimate, their Enmity was not levelled against the King: Part of which Oath he recites, wherein they swore, "to bear Faith and Allegiance to the King and his Heirs, and to defend him, and them against all their Enemies. This Oath, *adds he*, the Roman Catholicks took before they entered upon their Work; and how far it implies an Understanding betwixt them and the Loyal Party, as they were called, he will not say;" but he thinks it agrees well enough, not only with the Strain of the Commission, but with what they openly avowed, *viz.* to defend the King's Prerogative against the Parliament and Puritans of *England*. And then repeats his two former Arguments taken from the King's Delay in Proclaiming them Rebels, and for making Peace with them: And further, falls foul upon the Parliament of *Ireland*, who when they met and came to treat of the Insurrection, they covered it with such a Vail, and treated of it with such Tenderness, as gave Reason to suspect

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they were tainted with the same Infection, insisting they might not be called Rebels, which might too much exasperate them, but rather discontented Gentlemen, and for this he cites *Rushworth Coll. Part. 3. Vol. I. p. 412.*

IN Answer to which give me leave to observe, That the vile Treatment and MURDER of our ROYAL MARTYR, which calls the Sins of our Presbyterians to Remembrance; puts them, and their Abettors upon all the Ways and Means they can invent, to unload them of the Guilt of that horrid Fact. Hence it is that Mr. Bennet tells us, *they were Church of England Men who began the War with King CHARLES I.*

IT must not be denied that professedly they were such: But then Mr. Bennet may remember, what he, whom he terms Mr. *Wellwisher* has told him, viz. "That these his Church-of-England-Men having voted "Church-Government by Bishops to be justly offensive to the Kingdom, and an Hindrance to the "Growth of Religion, and having actually abolished "Episcopacy, and set up Presbytery; they could only "be such Church-of-England-Men, as *Julian* the Apostle was a Christian, or *Judas* the Betrayer, an Apostle.

WELL, but if Mr. Bennet fail of acquitting his Friends and Patriots of the Murder of the King; he is for being as good to him another Way, in representing the King the most bloody Monster that ever the Earth bore, by making Him accessory to the Murder of Two hundred Thousand of his poor Protestant Subjects; whereby he may hope to justify the Parliament's Rebellion, and all the Barbarities they acted against the King.

AND

AND as the Royal *Psalmist* asked the *Amalakite*, why was he not afraid to stretch forth his Hand against the *L O R D's Anointed*; so may I ask Mr. *Bennet*, why was not he afraid to publish such notoriously weak, and false Reasons, to persuade, that the King was accessory to the *Irish Massacre*; the Ninth Commandment being as binding against bearing false Witness, as the Sixth against Murder.

I have already examined six of Mr. *Bennet's* Reasons to persuade, that the King favoured the *Irish Massacre*, which I hope appear to be no better grounded than upon fained Fears and Jealousies, and false and malicious Assertions and Inferences. And now I am to examine Mr. *Bennet's* seventh Reason which is taken from Circumstances, to prove the King accessory to the *Irish Massacre*, or to make Him justly suspected so to be.

THE first of these Circumstances he brings from the Oath the *Irish* Papists took before they began their Work, to defend the King, his Person, and Government, &c. And how far this implies an Understanding betwixt the bloody *Irish*, and the King's LOYAL PARTY he will not say, but leaves to his courteous Reader to guess.

WHETHER will blind Party-Zeal carry some Authors! The very weakest and grossest of Arguments to such, seem strong and conclusive, provided they do but think, they any way favour the Cause they write for.

I persuade my self Mr. *Bennet* need not be told, That both the Rebels in *England* and *Scotland*, swore to defend the King's Person and Government, &c. in as strong and positive Terms, as the *Irish* Rebels did; and yet to infer from hence, as Mr. *Bennet* does in the other Case, that these Rebels had no Enmity against

gainst the King; and had an Understanding with the King's loyal Party, would justly deserve to be laugh'd at: Had the Reverend Author who Mr. Bennet calls the *Wellwisher* argued at this Rate, he might have been allowed his Censure of him; that he was the most infipid Writer that ever wasted Paper.

TWO more of Mr. Bennet's suspicious Circumstances, the one relating to the King's not Proclaiming the *Irish* Rébels, so soon as Mr. Bennet would had it done. And the other for coming to a Cessation of Arms with those Rebels; those having been already considered, need no further Answer.

Mr. Bennet's last suspicious Circumstance, he says, he takes from Mr. *Rushworth's Historical Collections*, Part 3. Vol. 1. P. 412. from whence he tells, that when the Parliament of Ireland met, and came to treat of the *Insurrection* there, they covered it with such a Vail, and treated of it so nicely, and with such Tendernefs, as gave Reason to suspect they themselves were tainted with the same Infection.

NOW, were all this true, how does this affect the King, that the Parliament treated and talked so tenderly of that *Insurrection*; unless it be proved the King influenced or enjoined them so to do. But after all, Mr. Bennet's *Wellwisher* positively affirms, that in the Place referred to in Mr. *Rushworth*, there is not one Syllable of what is here quoted from him: So that the *Wellwisher* says, Mr. Bennet's Face should have been covered with a Vail, when he wrote this.

I have here to the best of my Knowledge, faithfully set down the Sum and Strength of Mr. Bennet's seven Reasons, to persuade, that the King was accessory to the *Irish* Massacre. And I am not a little surprized at his Blindness as well as Boldness in publishing,

ing, that he apprehends there is just Cause for Suspicion of the King's Countenancing and Favouring that horrid Fact.

TO what Height of Arrogance and Wickedness do such Men arise! Who can make their Suspicions a sufficient Warrant for their publishing Slanders, and Scandals of the vilest Sort? For Suspicions and Appearances are oft according to the Make and Frame of Men's Eyes. Some have such a thick Film over their Eyes, that they cannot see the plainest Proofs in the World; others again are so quick sighted that they can see false Suggestions, and fained Suspicions, as plain and manifest Proofs. But I am persuaded that any Man who has Eyes in his Head, and does not look through Mr. *Bennet's* Spectacles, will never find any Cause to suspect the King accessory to the *Irish* Massacre, from any Thing he has published to that wicked Purpose. Like a true Slanderer, and the better to cloak his Malice, he pretends he takes no Pleasure in reviving the Memory of such Things, but to do justice to the Subject he was upon, and he had rather they were false than true; yet thinks there is such just Cause for Suspicion that King CHARLES, or others that might abuse his Authority, were accessory to the *Irish* Rebellion; as may justify those who entertain it from the Charge of Slander or Malice: And for himself he cannot think it any Fault in an Historian to relate Facts as they appear to him.

I persuade my self no such Jumble of so many Inconsistances, in so few Words, ever was met with, in any other Author.

FOR how is it consistent with his Professing, he took no Pleasure in reviving the Memory of such Things, when he has spent fifty Pages to induce Others to believe them, and without so much as one persuasive Argument to the Purpose.

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OR

OR how should his Mentioning such Things be necessary or requisite to do Justice to the Subject he was upon, which are all together contrary to Matters of Fact and Truth, and notoriously injurious and unjust to the KING.

WHAT squinting Justice must his be, who only looks one Way, and wholly leans to the wrong Side? Who calls the horrid unnatural Rebellion of Forty One, *only a War*; who labours to represent the best of Kings, as *the worst of Men*; and who racks his Invention to the utmost Length and Capacity, to make our ROYAL MARTYR appear a *Monster*; to hide the Deformity of His perjured rebellious Subjects, whom our Author calls *the truest Patriots of their Country that England had been blest with*. Now, what can we say of such Justice? It is robbing *Peter* to give to *Paul*; or rather, like plundering a Church, to relieve canting Beggars.

GOOD GOD! What is the Religion, what is the Justice of such a Man who can approve of the bloody Acts of that Rebellion and Usurpation? For my Part, I cannot forbear saying, were I Advocate for so vile a Cause, I should rather think my self obliged to put my Pen, nay, my Person too to Penance, than to persist in it's Defence.

OR how can he expect to be believed, when he says, *he had rather these Things were false than true*, when he has published and printed them; and to induce Others to the Belief of his Slanders, he tells them, *he thinks he has said enough to vindicate and justify those, who shall believe them*.

MOREOVER, when Mr. Bennet tells us, *he thinks it no Crime in an Historian to relate Facts as they appear to him*. May not the vilest Authors that ever wrote

wrote on Divinity or Politicks, justify as well themselves, by this Plea for Truth, which is essential, to an Historian, does not depend upon the Fancies of Men, but Matters of Fact, and lies in the Nature of Things. Hence it is, that Black is Black, and White is White. whatever a jaundiced Person, or any other looking, through a distempered Organ, or an undue Medium, may apprehend them to be.

IT is our blessed Saviour's Rule, *not to judge according to the Appearance, but according to righteous Judgment.* And certainly an Historian ought to be nice and accurate in discussing of Questions, sifting of Arguments, examining the Force of Reasons, and confronting and invalidating of Testimonies; otherwise he may corrupt Truth under the plausible Pretence of finding it out; he may lead Men into Errors and Mistakes, by Insinuation and Artifice, and may betray the present Age, and poison Posterity, instead of informing them.

NOW in the present Case, I think I may venture to assure the Reader, that he will not in Mr. Benner's Performance find either Argument, Reason, or Testimony to support his Assertions, or to maintain the Truth of them against their Adversaries, but only bold and arrogant Boasting, *that he has said enough to justify himself, and others from the Charge of Malice, for suspecting the King accessary to the Irish Rebellion,* which being barely affirmed, with me tastes too much of the Forehead: And I doubt not but his bitter Insinuations, and false Suggestions will by all impartial Men be judged, the natural Product of cankred Malice against the King, and which (he being already murdered) he pours forth upon his Memory.

IT is the Way of our Fanatical Sectaries, by ringing the *Irish Massacre* in our Ears, that they hope to drown the Cry of all that Blood they shed in the Rebellions

of *Scotland* and *England*. And their endeavouring to make the King Accessary to the *Irish* Massacre; is to justify their massacreing of HIM.

THE Learned Mr. *Lestly* in the 2d Part of the *New Association*, tells us, " That in their Academies " which are the Nurseries of their Education, it is " Part of the Scholers Exercise there, to invent Reasons to persuade, that the King was Accessary to " the *Irish* Rebellion. " In one of these its likely Mr. *Bennet*, had his Instructions; and how well he has learn'd his Lesson, I leave to his Reader to judge.

IT is certain the *Irish* Massacre was a most barbarous bloody Fact; But did our Protestant Rebels come much short of them, who murder'd in cold Blood many brave Cavaliers, to whom they had given Quarter. They publickly arraigned and executed with the utmost Spite the best and most loyal of His Majesty's Subjects, only for doing their Duty to their Sovereign. And as if the Kingdom of *England* had not been sufficient to destroy it self, an Army of *Scots* was hired and brought in, to kill and plunder; for the Maintenance of which Armies, the good King observed, *more Money was levied in four Years, than had been granted to the Crown in four hundred Years before.* And after they had subverted the Laws, and made every Institution Sacred and Civil, bend to their Arbitrary Power, they with unparallel'd Cruelty, imprison'd and arraigned the Good King, and insultingly murder'd him on a Scaffold before His own Palace Gate.

AND here let me observe, with what Partiality Mr. *Bennet* writes, as if his Will had bribed his Understanding; these enormous Facts being no way proper to do Justice to the Subject he was upon, are pass'd over in Silence, and have no Place in his Memorial; being committed and defended by those he Terms
Great

Great and Good Men, zealous for their Country, and as true Patriots as any Age has produced; whereas he sifts the very Circumstances of the Kings Actions, to extract all the Slander his Wit and Malice can find out, to dart at His Majesty.

NOW tho' I will not presume to charge the *English* and *Scotch* Rebels, with contriving the Rebellion in *Ireland*; yet I will offer these Reasons for believing they occasion'd it.

LET it then be considered, that the *Irish* were born and bred Papists, and ever since the Reformation had a Connivance for the Exercise of their Religion: It is easy to imagine, that when they heard the loud cry against Popery in *England*, and the harsh Proceedings of the Parliament there, against those of their Persuasion, who were daily cavill'd at, and charged with several Plots and Conspiracies to render them odious; The Wardship of their Children voted to Others, and the Votes of their Peers in Parliament endangered; let us add the large footing the *Scots* had got in the North of *Ireland*, and the inveterate Hatred 'twixt them, and the Natives: As also the cold Answer the *Irish* got to their Complaint of Grievances, the King having referr'd that Matter to his two Houses of Parliament of *England*, and the *Irish* Committee after their nine Months Attendance, were forced to return Home without Redress, through the Prevalency of some leading Members, who misrepresented the Affairs of the *Irish* to His Majesty.

THESE Provocations, it may now be thought might be contrived by the Parliament, purposely to exasperate the *Irish*, that so the King might not have the Hearts, nor Help of any of his Subjects.

AND

AND what an Example and Encouragement had they from their Neighbours the *Scots*, who sped so well by their Rebellion, that they not only obtained their full Demands, even to the abolishing EPISCOPACY, and settling *Presbytery*, and the new Moulding of the Government both in Church and State; but likewise when after that, they rebelliously with an Army invaded *England*, had three hundred thousand Pounds given them, with an Act of *Pacification* and *Oblivion* to boot. It is the Earl of *Clarendon's* (that noble Historian's) Observation, " that the *Irish* " and *English* Rebels took Infection from the *Scotch* " *Presbyterian* Rebellion.

I will add one Remark more, That the Parliament of *England* having taken off the Head of the Brave Earl of *Srafford*, Lord Lieutenant of *Ireland*, for his zealous Loyalty to the King's Service, and who kept the *Irish* in due Subjection; It was soon after his cruel Death, that the *Irish* took Opportunity to begin their bloody Work.

AND here I may appeal to the Reader, whether or no what I have remarked upon this Matter, does not with more Probability account for the *Irish* Rebellion; than Mr. *Bennet's* groundless Suspicion, that the King was any way Accessary to the Effusion of so much of His Subject's Blood? A Prince of noted Piety towards GOD and Man, of which I will here give one singular Instance.

" WHEN the King during his Imprisonment in
 " *Hampton-Court*, was appriz'd of his Enemies Design
 " to take away his Life, he made his Escape from
 " thence, under the Guidance of three of his faithful
 " Servants, Sir *John Berkley*, Mr. *John Ashburn-*
 " *ham*, and Colonel *William Legg*, sometime Grooms
 " of His Bed-chamber: They conducted His Majesty
 " to *Titchfield-House*, belonging to the Earl of *Southamp-*
 " *ton*

" ton, and not far from the Isle of *Wight*, where
 " Colonel *Hammond* was Governor: Mr. *Abnerham*
 " having no small Confidence in Col. *Hammond*, went
 " to him in the Isle of *Wight*, with Sir *John Berkley*,
 " to treat with *him* to provide for the King's Escape;
 " His Majesty having given them strict Charge, not
 " to let *Hammond* know where he was, unless he
 " first gave Assurance under his Hand, for His Free-
 " dom and Return thence, when he pleased.

" BUT, instead of observing His Majesty's Direct-
 " ions, they brought *Hammond* to *Tuchfield* with
 " them, leaving *him* below Stairs, while they went
 " to the King in his Bed-chamber, to acquaint him
 " what they had done. When the King asked them
 " if they had a Promise under *Hammond's* Hand for
 " His Security? and they replying, No; but that *he*
 " would approve *himself* a Man of Honour: The
 " King told them he was betray'd, and was to be
 " *Hammond's* Prisoner. Which sharp Resentment of
 " the King's Danger touch'd them so near, that they
 " offer'd to kill *Hammond*, and to take some other
 " Course for His Majesty's Safety.

" BUT this Offer, the GOOD KING utterly re-
 " jected, refusing to save His own Life, by shedding
 " the Blood of one of the greatest Miscreants, and
 " Traytors that ever lived. *Dugdale's View of the*
Troubles in England, pag. 265, &c.

THE Lord *Clarendon* in the Character he has gi-
 ven us of this Prince says, " He was so great a Lo-
 " ver of Justice, that no Temptation could dispose
 " Him to a wrongful Action, except it was so disgui-
 " sed to him, that he believed it to be just.

HOW wicked then as well as vain must Mr. *Bear-*
net's Attempt be, to blacken the Memory of so good
 a King

a King, with being accessory to the Murder of 200,000 of his Subjects, only upon his own Suspicion, and of Others, the King's Enemies, who was so tender of the Life of one of His worst Subjects.

FOR thus says Mr. Bennet, *I carry the Matter no further than Suspicion.* This (I take it) he design'd as an Apology, and the Weakness of his Performance might well extort it from him. But to me it seems no small Aggravation of his Crime. For, since he had no more than Suspicion, as an Historian, or as a Christian, he ought to have kept his Suspicion to himself, and not to have meddled, or published in Print such Suspicion, so much to the Prejudice and Injury of any one, but much less of a good and glorious King.

I may have heard several Things of Mr. Bennet to his Disadvantage; for, the Conduct of the best of Men is not without a Mixture of Good and Evil in it: And perhaps I may have Suspicion, that he is a worse Man than he is represented to be; yet, for me to Publish and Print my Hear-says, and my Suspicion, would hardly be justifiable; but I dare say, never be allow'd of, by Mr. Bennet.

AND I hope Mr. Bennet's Modesty will allow me to say, there is a great Difference between his Person and Character, and that of the King, and particularly in Point of Decency: The Apostle St. Jude making it a Mark of Reprobates, *to despise Dominion, and speak Evil of Dignities.*

I lately observed, that Mr. Bennet professed sincerely, he took no Pleasure in reviving the Memory of such Things against the King; that he would rather they were false than true, and that he only mentioned them, to do justice to the Subject he was upon.

BEHOLD

BEHOLD now the Sincerity of Mr. *Bennet's* Profession, and his Way of doing Justice! Who renews the Memory of the same Things; and repeats them to those who have appear'd in Defence of the King's Innocence, and that without any Addition of Reason, or any Colour of Argument, better than his bare Suspicions and May-Be's.

FOR such Conduct I shall borrow Mr. *Bennet's* own Words, against his Mr. *Wellwisher*, Pag. 17. of his Vindication, But which I think in this Case, very applicable to himself; *To accuse only, shews he has no very awful Regard either of GOD or the King; not of GOD, whose Law he violates by Calumny, nor of the King, when he envies him the Affection of his Subjects.*

AND so restless is Mr. *Bennet* in his Malice against the King, that he takes up the Cudgels against the Reverend Mr. *Carte* for writing in Vindication of the King, and saying, *He was not Accessary to the Irish Rebellion, and that the Suspicion of it must be unreasonable.*

IN Testimony whereof Mr. *Carte* tells, " That
 " the Rebels themselves cleared the King, particular-
 " ly Sir *Phelim O'Neal*, concerning whom Dr. *Ker*
 " Dean of *Ardagh*, deposed, that Sir *Phelim* at his
 " Death declared, He could not in Conscience charge
 " the King with the Insurrection, tho' he had frequent-
 " ly been solicited thereto by fair Promises and great
 " Rewards, while he was in Prison; And that the
 " Commission which he formerly pretended to have
 " got from the King, was drawn up by his own Or-
 " der; and that the Broad Seal which was affix'd to
 " it, was taken from a Patent of the Lord *Caulfield's*,
 " found in *Charlemont Castle*.

HERE, (observes Mr. *Carte*) " you may see Sir *Phelim* under all the Terrors of Death, and the strong-
 " est

“ est Tempations Man could lie under, bravely attest-
 “ ing that Prince’s Innocency, and sealing the Truth
 “ of his Testimony with his Blood ; and what can more
 “ clearly (*adds he*) disprove that Pretence only of
 “ the Charge against the King, or shew at once, more
 “ evidently the consummate Wickedness of that Par-
 “ ty, which accused him of so horrid a Crime, and
 “ their Inability to make good their Charge.

AND the Lord *Macguire*, another Ringleader of
 the *Irish* Massacre, who had also been tamper’d with,
 according to the wicked Practice of those Times, to
 accuse the King as an Abettor of this horrid Rebellion,
 frankly disown’d it, at the Place of Execution ; Nay,
 Dr. *Hollingworth* (*says the Wellwisher*) in his Defence
 of the ROYAL MARTYR, pag. 36. tells, that
Macguire was cast off the Ladder, and after trying in
Part what hanging was, he was reprieved, and notwith-
standing he had Hopes of Pardon given him, he still per-
sisted in promoting the King’s Innocence.

NOW to this Testimony of Sir *Phelim O Neal’s*,
 Mr. *Bennet* who is of standing Council against the
 King, replies, “ That the Doctrine of Equivocation
 “ and mental Reservation being a known Doctrine of
 “ the Church of *Rome*, Sir *Phelim’s* Testimony ought
 “ to go for Nothing, because he might equivocate,
 “ being a Papist.

AND I cannot forbear saying, it’s well he was not
 a Mr. *Bennet*, who by his study’d Endeavours to mur-
 der the King’s Innocence, may be suspected would not
 have done His Majesty the Justice, Sir *Phelim* has.

BUT tho’ it be one of the Jesuits probable Opini-
 ons, and approved of by the Church of *Rome*, to equi-
 vocate, and to do a less Evil, to procure a greater
 Good: Why must this be Sir *Phelim O Neal’s* Case ;
 A Pa-

A Papist, to lie and die too, only to save the Credit of a Protestant King, when he might have saved his own Life and Estate (according to Mr. *Bennet*) by telling the Truth: He who can swallow such May-Be's of Mr. *Bennet*'s, instead of Arguments, and especially in so important a Cause, wherein the Memory of so just and good a King is concern'd; must in my Opinion be (with Mr. *Bennet*) sunk in the Dregs of Prejudice and Partiality.

HOWEVER, in the same Paragraph, Mr. *Bennet*, to shew how able he is to defend his Friends, as well as attack his Enemies, complains of those Gentlemen as not a little partial, who at every Turn, represent the Fanaticks as deserving no Credit, for reporting, affirming, or denying any Thing to serve their Cause; tho' they profess not any Principles consisting with such Vileness, but own an indispensable Obligation always to speak the Truth in their Hearts; and yet can yield so easy and full a Belief to the Testimony of Papists, who account Lying sometimes no Sin.

NOW, here is Herangue for you, but no Argument: And one might be tempted to believe, Mr. *Bennet* owes his Friends, the Fanaticks, an ill Turn; by drawing them into Comparison with any, for speaking the Truth in their Hearts; who very much want that Quality and Character which he too liberally gives them.

TO enlarge upon the whole Field of the Fanaticks forged Slanders and Defamations against our ROYAL MARTYR, would both be endless, they being so many, and needless they being sufficiently detested by all our Historians who write of those Times. And how industriously Mr. *Bennet* has flourish'd over those

foal Alperſions, to ſerve his own vile Purpoſes, is very diſcernable to them that reads him.

I ſhall content my Self, only with taking Notice of the notorious Equivocation, and Perjury our Fanaticks were guilty of, in ſwearing in their ſolemn League and Covenant, to defend the King's Perſon; and in their murdering in a moſt inhuman Manner that pious Prince.

NAY, of ſo obvions and full Force were thoſe Words of defending the Kings Perſon, in the Oath of the ſolemn League and Covenant judged to be, by the Covenanters themſelves; That when the Parliament demanded of the *Scotch* Army at *Newcaſtle*, to have the King delivered up to them their Priſoner; His Maſteſty having fled to the *Scotch* Army for their Protection. After much Diſpute the *Scots* told them, that
 “ their Army by their Oath of Allegiance, their Com-
 “ mittee of Eſtates by their Commiſſion, and their
 “ Officers by their Military Oath, ought to defend
 “ the King from all Harms. Often affirming, That
 “ the King came to their Army for Shelter and
 “ Defence; that it was the Law, and common Pra-
 “ ctice of Nations, not to deliver up the meanest Sub-
 “ ject fled to them, tho' for the greateſt Crimes;
 “ and if the meanest were not to be delivered; how
 “ would the World condemn them, ſhould they give
 “ up the King, who had caſt himſelf into their Hands.

BUT after fix Months fencing with Arguments, and not without ſome high Words betwixt the *Engliſh* and *Scotch* Commiſſioners, the Matter came at laſt to a meer Money Buſineſs, four hundred thouſand Pounds was the Sum agreed on, the one half in Hand, and the other, within twelve Months, to be paid by the *Engliſh* to the *Scots*, for delivering up to them their King, which Sum without more ado, ſtopped

ped the Mouths of those Vultures, and put a Period to all this hot Contest: And all their Oaths and Obligations whereon they had so much insisted, was only to heighten the Price of their Sovereign.

THUS was this distressed King betrayed, bought and sold, dethron'd and imprison'd, by the Fanaticks of both Kingdoms, who with repeated Oaths had sworn to defend his Person, Crown and Dignity, &c. A Set of Men, who his Royal Father told him, were neither to be ty'd by Oaths, nor obliged by Benefits. And the Poor King being put Prisoner into the Hands of Colonel Richard Greaves, a most confiding Presbyterian! was not suffered to have any of his own Servants come near him; No, not so much as one Chaplain for Performance of such divine Offices, as common Charity could not have denied to the greatest Criminal, tho' often and earnestly solicited by his Majesty thereto.

NOW, how so much Perjury, Hypocrisy, and Villany is reconcilable to the Character Mr. Bennet gives his Fanatick Friends, as being not to be taxed with equivocating, but owning an indispensable Obligation always to speak the Truth in their Hearts; is left to the Impartial to judge. But, *SATING* is cheap, says the Dutch Proverb, and especially with such as can either lie for their Friends, or against their Enemies.

Again, Mr. Bennet brings, in my Opinion, another far fetch'd Stroke at Sir Phelim O Neale's Testimony, for the King: This Gentleman, says he, " is made
" not only to disclaim a Commission from the King,
" but to acknowledge their Insurrection to be
" Rebellion, which is contrary to their avow'd Principles; for with them to take up Arms against a
" Protestant Heretick Prince, is no Rebellion, so that
" the



“ the Testimony being carried too far prejudices its
 “ own Authority.

The Strength of which Argument is no more than this, That because Sir *Phelim* calls Rebellion by its right Name, his Testimony therefore must be wrong: Such weak Arguments can only serve to betray strong Prejudice.

MR. *Bennet* further thus objects to the Testimony of the Rebels! says he, “ Granting it true that their
 “ Testimony clears the King, it only proves that the
 “ King did not Himself give them a Commission, but
 “ doth not prove that none in his Name, or acting by
 “ his Authority, did it.

AND say I, neither does the Testimony of the Rebels clear the Parliament of *Forty One*, who either by themselves, or some acting under their Authority might encourage the *Irish* Rebellion, who hindered the King from preventing or punishing it; and seized the Money and Magazines he had provided for that Expedition, and made use of them to carry on their own Rebellion against his Majesty in *England*.

MR. *Carte* further urges on the King's Behalf, “ That
 “ His Majesty has cleared Himself of the *Irish* Massacre
 “ by denying it in the most solemn Manner, and appealing to GOD in his *eikon Basilick*, and praying
 “ his Hand might be against him and his Father's
 “ House, if he were any way accessory to the *Irish* Rebellion. O LORD, adds he, “ Thou seest I have
 “ Enemies enough of Men; as I need not, so I should
 “ not dare to imprecate thy Curse upon me and mine,
 “ if my Conscience did not Witness my Integrity,
 “ which thou O LORD knowest right well.

TO this Mr. Bennet replies, " That for his Part he
 " is not disposed to call in Question His Majesty's Ve-
 " racity." But as if his sower Presbyterian Stomach
 could not for one Moment digest so reasonable and
 candid a Concession ; in his very next Line, he tells you,
 " That every one must allow that the King's Denial
 " can't of it Self be of a sufficient Weight.

BUT with Mr. Bennet's Leave in the Construction
 of the Law, and by the Rules of Charity every Person
 asserting himself innocent of any Crime, is to be
 deem'd such, till Evidence, or Proof be produc'd to the
 contrary : And then subjoins those who suspect the
 King guilty of the Fact, won't wonder at his Denying
 it, nor less believe it purely on that Account.

NOW of all the Slanders against our ROYAL
 MARTYR, few have lick'd up that Vomit so greedily,
 or spew'd it with such uncommon Impudence upon
 His Majesty as Mr. Bennet. How painfully does he
 labour to spread and fix the Suspicion of the King being
 accessary to the *Irish* Massacre, for which he produces
 no better Authority, than the false Suggestions of the
 King's murdering Enemies ; and yet upon such insignifi-
 cant Proof, he boasts, *he has said enough to justify himself*
and others from the Imputation of Malice for suspecting
the King ; and that upon a closer Examination of what
 has been advanced in the King's Vindication, he is so
 far from being convinc'd that he is the more confirm'd
 in his Suspicion, and contenting himself with Words
 instead of Arguments, he falls a fleering. Should *Oli-*
ver Cromwel, says he, *never so solemnly have denied his*
Contract with the Devil, he questions whether Mr. Carte,
 would have taken his Word : And tho' he is not for
 making Comparisons betwixt the King and Oliver, yet
 'tis certain every Body doth not agree, says he with
 Mr. Carte, and such like, in the high Opinion they have of
 the King's Veracity, and other Virtues.

HERE

HERE you see Mr. *Bennet*, who but a few Lines before, told us, "he was not for calling the King's
 " Veracity in Question, now enters his Caveat against
 " trusting His Majesty's most solemn Protestations,
 " with Imprecations : Alledging, Mr. *Corte* would not
 " have trusted *Oliver*, had he never so solemnly de-
 " nied his Contract with the Devil.

WHAT Pity is it our Good King has not a Share in Mr. *Bennet*'s Charity, like the Champion of his Good-Old-Cause, *Oliver Cromwel* : For to vindicate *Oliver* from that Scandal of Contracting with the Devil, Mr *Bennet* thus argues, *Is it not unaccountable*, says he, *considering how obnoxious Oliver had rendered himself to the Nation, that such a Story should be so much concealed.*

BUT it is not much more unaccountable say I, considering how obnoxious the Rebel-Parliament, with the Help of their Fanatick Preachers had render'd the King to his People, that his Guilt in the *Irish* Massacre should be concealed to this Day ; especially if it be consider'd that the Affairs of Princes are transacted by others, and that the Mistakes and Miscarriages of deposed and murdered Kings, are ever published to their greatest Disadvantage, by the usurping Powers. This was our ROYAL MARTYR's Case, whose Enemies after they had murdered His Person with the like hellish Malice sought to murder his Memory ; but after their utmost Search, no one Witness would be suborned, nor could Mr. *Bennet* be found to charge the Good King with being accessory to the *Irish* Massacre : So that if Concealment, or Innotariety of a Fact be with Mr. *Bennet*, a good Argument for *Oliver*, why ought not the same Argument be much more cogent and conclusive for the King ?

BUT

BUT behold Mr. *Bennet's* great Partiality and Prejudice against the King. Mr. *Carte* arguing, " that the Proclamations of the King, and of His Lords Justices for *Ireland* against the Rebels there, were inconsistent with His Favouring them! This says Mr. *Bennet* has nothing in it to the Purpose. For at this Rate one might undertake to prove that *Ahasuerus* did not grant *Haman* a Commission to destroy the *Jews* because he afterwards gave a counter Commission. And whatever secret Encouragement adds he, the King had given the Rebels, it might be thought necessary afterwards to send out a Proclamation against them. We have an Instance, says he, of some what the like Conduct, in another Case not long after, the Earl of *Glamorgan* who by the King's Authority had secretly concluded a Peace with the *Irish* Rebels, was imprisoned upon Suspicion of High Treason by the King's Ministers and Confederates, for doing what the King authorized him to do.

HOW ill does such an Heap of Scandal come from a Man's Pen, who but just now told us, *he was not for calling the King's Veracity in Question.*

MR. *Bennet* is for acquitting *Oliver* from making a Contract with the Devil, because his Enemies who were many, have made no Discovery of the Fact.

AND what Discovery has Mr. *Bennet*, or the Rest of the King's Enemies made of His Majesty's being Accessary to the *Irish* Massacre? And surely a King's Contriving, or Encouraging a bloody Rebellion in any of his Dominions, is much more discoverable than a Man's Contracting with the Devil.

OR what Discovery has he made of the King's Commission to murder the *Irish* Protestants, as *Ahasuerus* did

did the *Jews*? Or what secret Encouragement can he prove the King gave the *Irish* Rebels?

NOW what must render Mr. *Bennet* inexcusable for Publishing such horrid Calumnies of the King, is, his owning Page 81. *That for ought he knows the Secret of these Things must be left to the Light of a future Judgment.*

WITH what Face then can Mr. *Bennet* set it down as a Mark of the King's Treachery, that the Earl of *Glamorgan* was imprison'd for doing what the King had ordered him to do, when he neither knows the King's Orders, nor how that Earl executed those Orders, unless from the malicious Reports of the King's bitterest Enemies, for which he can bring no better Proof.

SIR *William Dugdale* in his *View of the late Troubles*, Page 205. tells us, "That the King to acquit Himself
" of some Passages in the Earl of *Glamorgan's* Negotia-
" tion, imprisoned that Lord upon Suspicion, who
" upon Proof of any Miscarriage, might have been
" prosecuted.

BUT Mr. *Bennet* says, " It does not well comport
" with the Integrity which the King's Friends attribute
" to Him, to clap up a Peace secretly with the *Irish* in
" August 1645, after he had engaged Himself to the con-
" trary by an Act of Parliament in October 1641, in
" which was this Clause: *That the War against the bloody*
" *Irish should be prosecuted, and no Peace, nor Cessation*
" *of Arms should be made with those Rebels, without the*
" *Consent of both Houses of Parliament.*

IT is well known that at the Treaty of *Uxbridge*, the King's Commissioners there made it appear, that what Mr. *Bennet* calls a Peace secretly made with the *Irish*, was a Cessation of Arms agreed to; and by the
Advice

Advice and Request of the King's Privy Council, His Lords Justices, and Army in *Ireland*, as the necessary and only Means to preserve that Kingdom from falling into the Hands of the Rebels, since they had nothing left for their Subsistence or Defence, to support the War any longer against the prevailing Power of the Rebels. Sir *Edward Hyde*, after Earl of *Clarendon*, one of the King's Commissioners there, put the Commissioners for the Parliament in Mind of their bringing those very Troops which were levied by the King's Authority, and for the Suppression of the Rebellion in *Ireland*, to fight against the King at *Edgehill*; of their having drop'd the Prosecution of that War, or sending any Supply of Arms, Money or Ammunition thither, having employed those Magazines which were provided for that Service, against His Majesty; inso-much, that the Privy Council of *Ireland* sent to His Majesty, that he would provide some other Way for the Preservation of that Kingdom. That all Overtures which His Majesty had made for Peace had been rejected by the Parliament, and that One hundred thousand Pounds brought in for the Service of *Ireland*, had been sent in one entire Sum into Scotland, to dispose and hire that Kingdom to send an Army to invade this, which accordingly was done: And that till then, His Majesty had not in the least Degree swerved from the Observation of that Act of Parliament, but when he saw that the Parliament, instead of prosecuting the End and Intention of that Statute, apply'd it wholly to carry on their War in England against Himself; His Majesty thought Himself absolv'd before G O D and Man, if He did all he could to rescue and defend Himself against their Violence by making a Cessation with the Rebels in *Ireland*, and by drawing over some Regiments of his own Army from thence, to assist Him in England, especially since the remaining Part of His Army, and his other good Subjects there, could by no other Way have subsisted, but by the Benefit and Security of the Cessation.

THE King's Commissioners further told those for
 " the Parliament, " That tho' the King could not in
 " Justice break the Cessation, which no Favour to the
 " Rebels, but the Proceedings of the Parliament had
 " compel'd Him to; yet it was in their Power to
 " make it void when they would, by coming to Peace
 " with the King; His Majesty having agreed for no
 " longer Cessation of Arms with His *Irish* Rebels,
 " than while the Troubles in *England* continued. And
 " upon Peace here the King offered to put the whole
 " Power of managing the War with *Ireland* into the
 " Hands of the Parliament, that so those Rebels might
 " be punish'd for their bloody Doings.

BUT to all this, the Parliament Commissioners, the
 more hardened Rebels of the two, made no other Re-
 ply, " but that they were sorry to find, that odious
 " and detestable Rebellion had received so much
 " Grace, that Commissioners from it had been admit-
 " ted into the King's Presence, and that they won-
 " dered there should be any Scruple made of declaring
 " a Cessation void, which was enter'd into against the
 " Letter of an Act of Parliament.

WHICH Answer provoked the King's Commis-
 sioners to this sharp Reply, " That they wished it were
 " in the King's Power to punish all Rebels with the
 " Severity that was due to them; but since it was not
 " so, He must condescend to Treaties, and all other Ex-
 " pedients necessary for Self-Preservation, and for re-
 " ducing His Subjects who are in Rebellion, to return
 " to their Duty and Obedience.

I have set this Matter of the Cessation of Arms
 with the *Irish* Rebels in as true a Light as I could, and
 leave it with the Candor and Ingenuity of any Man,
 whether he thinks any Thing in Dispute truly represen-
 ted, where all the Arguments and Reasons on the
 King's

King's Side are by Mr. *Bennet* entirely omitted; but every false or malicious Suggestion remarked, and improved to the utmost Stretch against the King. And how this Cessation which was managed by the King's publick Ministers of State in *Ireland*, and assented unto as best for that Kingdom by the chief Officers of the Army, and the Lords Justices, and Council of *Ireland*, before the King approv'd thereof can be call'd, making a Peace secretly with the Rebels.

OR how this Cessation so made, and not concluded till *August* 1645, can render the King accessory to the *Irish* Massacre, which was in *October* 1641, remains for Mr. *Bennet* to prove.

MR. *Bennet* having pressed the Devil and *Oliver*, also the great King *Ahasuerus* into his Service and Aid for discrediting the King, proceeds to tell you, "That the Parliament had not such an Opinion of the King's Veracity, as Mr. *Carte* and others of the King's Advocates have, For, says he, they complain'd of the King's falsifying his Word that they could not trust him, and that he pretended one Thing in his Message and Treaties with them, while he was endeavouring and acting quite the contrary." And as an Instance hereof, he cites the *Memoirs* of his trusty Regicide *Ludlow*, who was the Person who laboured to suborn Sir *Phelim O Neal* with Promises of Life and Estate, if he would but Name the King to have been concern'd in the *Irish* Massacre. The King says *Ludlow*, "disowned all Correspondence Abroad for engaging Foreign Aid, when at the same Time his Queen was soliciting for Men and Arms to be sent into *England*, from *Denmark* and *Lorrain*."

SURELY Mr. *Bennet* an Historian must not be ignorant of the Annals of 1641, and 1642; where it appears a main Artifice of his beloved Parliament, to delude
and

and blow the People up to Rebellion by their false Reports of Foreign Armies coming to the King's Succour, and of the King's Coming at Mid-night with 1500 Horse to sack the City of *London*, and cut their Throats.

SO that for Mr. *Bennet* to hope to support his own Slanders, upon the Credit of the Parliament's Lies and Forgeries, is as foolish as it is wicked; they being a Set of Men so very infamous and perfidious, that even Truth it self might suffer coming out of their perjured Mouths.

THESE were the Men, who, notwithstanding their many solemn Oaths and Promises to defend the King's Person and Government, fought many Battels to kill Him in His Person and Power, and barbarously imprison'd and dethron'd Him. *Beside the Defence of the King's Person*; they further pretended their taking up Arms was for the *Security of Liberty, Property and Religion*: But as soon as by Help of these hypocritical Pretences they usurped Power, then did they govern by Councils of Rapine, and Courts of Murder, plundering, sequestering, imprisoning, banishing, and executing the best Subjects, only for doing their Duty to their King.

AND as for Religion they exposed it naked and defenceless to the Rage of the several Sects and Heresies, the Offspring of Presbytery; Mechanics and illiterate Men filling the Pulpits to shew their Gifts there, so that a general Distraction and Confusion in Religion cover'd the Kingdom; of which Mr. *Thomas Edwards* one of their own Ministers of the Gospel, complains to the Parliament in his Book, entituled, *The Gangrena*, That in the Compass of four Years, from 1642 till 1646, no less than One hundred seventy six heretical and blasphemous Tenets were broach'd by the several Sectaries. The happy Effects of the Presbyterian Solemn League and

and Covenant, contrived as they pretended for Unity and Purity in the reform'd Religion.

THE last Particular I shall mention, for which they pretended to take up Arms, was *the Priviledge of Parliaments*. And how Consonant their Practices in this Point were to their Pretences, a few Instances will shew.

IN the Business of the Earl of *Strafford*, their bloody Bill for His Attainder was twice read and voted in one Day, and fifty five of the Members posted for not assenting thereto, whose Names to their lasting Honour are set down in History.

AND Mr. *Gervase Hollies* in 1642, was expelled the House for speaking against the altering of our Church Government.

MR. *Taylor*, Burgess for *Windsor*, was expelled the House likewise for speaking his own Mind against the Earl of *Strafford's* Attainder.

AND Mr. *Palmer*, Burgess for *Stamford*, was committed for speaking against the Printing of that scandalous Declaration in 1642, called, The Grand Remonstrance.

SIR *Ralph Hopton*, was likewise committed to the Tower, for speaking against their Declaration of March the second.

AND Sir *Sidney Montague*, was expelled the House 3d of December 1642, for refusing to take the Protestation to live and die with the Earl of *Essex*.

I have related these notorious Misdeeds of this notorious Parliament, to shew how little Regard is to be had

had to those Slanders which Mr. *Bennet* maliciously has published against the King, for which he can produce no other Authority than the evil Surmises, and feigned Fears of his cruel Enemies, and Murderers, the Parliament.

I know the Presbyterians, and the Friends of that Parliament take Exceptions at being charged with the Murther of our ROYAL MARTYR, alledging, what cannot be denied; that the Army the Independant Party, headed by *Oliver*, and not the Parliament or Presbyterians, did actually Murther the King: Seeming as much to wash their Hands of that Guilt, as *Pilate* did from the Death of our blessed SAVIOUR.

BUT to this I shall return the Answers, which to me seem most Satisfactory concerning this Matter.

AND First it cannot be denied, the Parliament began the Rebellion against the King, and strenuously endeavoured to kill Him in many Battels, before the Independants were heard of.

NEXT, the Parliament join'd with their *Scotch* Brethren in their Solemn League and Covenant, swearing to bring all Malignants to condign Punishment, without excepting the King. And by Malignants they meant those who appeared for the Interest of the Crown and Church.

NOR did they either before, or whilst the King was in their Hands, ever yield to treat with Him, but that the Establishing of the Covenant, and Presbyterian Discipline was chiefly insisted on, by which the Church and the King's best Friends were to be intirely given up to Ruin.

FURTHER,

FURTHER, upon the same Principles, that the Parliament rebel'd, laid violent Hands on, and cruelly imprison'd their Sovereign; might they not proceed to judge and condemn Him as a Criminal and Malefactor?

BUT oh the Fate of War! When the Presbyterian Parliament having the King their Prisoner, and dethron'd him, imagin'd they had overcome all Difficulties and Opposition, and thought like the rich Man in the Gospel to sing their *Requiem*; the Independants to whom the Presbyterians had taught the Science of Rebellion, and who were the stronger Party in the Army, as the Presbyterians were in the Parliament: These Men by fighting the Presbyterian Battels, having got them the Wealth and Power of the Nation; at last resolved to try what they could do for themselves.

THEY knew how perfidious the Presbyterians had been to their Sovereign Lord the King, and therefore might conclude they would prove as faithless and ungrateful to them. And having the Power of the Sword in their Hands, they with a Party of a thousand Horse took away the King from *Holdenby* the Parliament's Prisoner there, and made Him their Prisoner. Upon which *Oliver* made his Boast, *That now he had got the King into his Hands, he had the Parliament in his Pocket.* And in Order hereto, he garbled the House of Commons, turning out of that House the Ring-Leaders of the Presbyterian Faction, and placing in their Room such other as he cou'd well confide in for his Purpose.

THE Presbyterians who hitherto had been for extirpating Monarchy, to perpetuate their own Dominion; now, when Independency was triumphant, and Presbytery lay gasping, they would have gladly join'd with any Interest to work themselves again into some Authority. And it may well be thought, that the Opposition

which some of them made to the King's Murther was for their own Preservation, and not the King's : For, they foreseeing how *Oliver* and the Independants would crush them, were for having the King to live, rather than *Oliver* to reign.

NOR must it be forgot, when the Parliament of *Scotland* in 1648, sent an Army into *England* under the Command of Duke *Hamilton*, to rescue the King out of the Hands of the Independants ; how solemnly the Kirk of *Scotland* declared against that Engagement, charging the Parliament as they would answer it at the great Day of Judgment not to afford the King any Relief till he had first taken the Oath of their Covenant, for establishing Presbyterian Discipline.

AND how the presbyterian Rabbies complimented and congratulated with *Oliver*, upon his Return from his Victory over Duke *Hamilton* at *Preston*, is well known.

BY this Time it is easie to discern, That the Enmity of the Presbyterians, and the Independants against our ROYAL MARTYR were pretty equal, they both aiming at their own Establishment. And tho' the Independant gave the finishing Stroke to the King's Murther ; yet was that in my Opinion no more, than what the Presbyterian several Years in several Battels endeavoured to do.

SO that upon the Question, Whether the Presbyterian, or Independant was more Accessary to the Murther of our ROYAL MARTYR ; take the Decision thereof from the late famous *Claudius Salmassius*, who having writ judiciously upon this Subject, in his *Def. Reg. pro Car. I. Ch. 10. P. 343.* lays the main Guilt of the King's Blood at the Presbyterian's Door, which he illustrates by making a Parallel.

“ A Tra-

" A Traveller, says he, is plunder'd and stripp'd by
 " Robbers, and left naked tied to a Tree: A wild
 " Beast comes and seizes him thus bound and defence-
 " less, and kills and devours him. Every one will judge
 " that not the wild Beast, but the Robbers were proper-
 " ly the Murderers of this Person. Even so the Pres-
 " byterians who begun and continued the Rebellion a-
 " gainst their King, till they stripp'd Him of His Navy,
 " of His Militia, of His Revenues, and every Thing
 " else necessary for His Defence, and then threw Him
 " thus dethron'd into Prison! These are they who
 " ought to be deem'd the Murderers of the Just and
 " Good King *CHARLES I.* who unking'd and killed
 " Him in His politick and royal Capacity, rather than
 " the Independants who only murdered the honest
 " upright Man *CHARLES STUART*, the Pres-
 " byterians Prisoner, thus *Salmassius*.

" **SUCCESSFUL** Rebels while they are pos-
 " sessed of Sovereign Power, *says a Modern Author*,
 " will never want Flatterers to put specious Colours
 " upon their basest Actions. But it is more than a
 " little surprising to find an Historian, a Minister of
 " the Gospel in a succeeding Age, making the Parlia-
 " ment of Forty One the Subject of Praise, or Vou-
 " chers against the King, whose manifest Villanies
 " and Perjuries are a lasting Reproach to the Name of
 " Protestant People, may be influenced by their
 " Hopes and Fears while they live under the Govern-
 " ment of such Men." But Mr. *Bennet* now can have
 no such Motive, either to sound their Praise, or palli-
 ate their Crimes. And yet he who is one of the grea-
 test Fault-finders against King and Church, that is to
 be found, sees no Fault in the Parliament, but that the
 King may not want Faults, he makes them for him :
 And further, picks up, and publishes in Print the vilest
 Scandals that the Wickedst of the King's Enemies have
 invented against Him.

NOW, for your better Knowledge of this Parliament, on whose Authority our Author so much relies, and whose Reputation he seems as zealous to advance, as to depress and blast the Memory of the good King; take this judicious Observation of His Majesty's Commissioners at the Treaty of *Uxbridge* in *November, 1644*. "That after a War of neat three Years, for
 " which the Defence of the Protestant Religion, the
 " Liberty and Property of the Subject, and the Privileges of Parliament were pretended to be the Cause
 " and Grounds in a Treaty of full twenty Days, nor
 " indeed in the whole Propositions upon which that
 " Treaty was to be; was there any Thing offered by
 " the Parliament to be treated on concerning the
 " Breach of any Law, or of the Liberty or Property of the Subject, or Privilege of Parliament: But
 " only Propositions for the Altering a Government established by Law, and for making of new Laws,
 " by which the old were or might be cancelled:
 " Whereas on His Majesty's Part, nothing was insisted
 " on which was not Law, or denied, that the Parliament could demand as due by Law.

THUS having related several Transactions of this Parliament, I leave it to the Judgment of every indifferent Person, whether *Mr. Bennet* by his partial Way of Writing, and endeavours to support their Credit, has not manifestly weakened and lessened his own.

MR. Bennet never weary in Raking into the Ashes of our **ROYAL MARTYR**, was not likely to omit the Story of the Marquis of *Antrim*, the Sum of which Story is this!

THAT the Marquis having his Estate sequestred by the Duke of *Ormond* Lord Lieutenant of *Ireland*, and the Privy Council there, and being imprisoned for being

ing concern'd in the *Irish* Rebellion, brought his Cause over to *England*, and appeal'd to King **CHARLES II.** for his Justification,

THE King referred to some worthy Members of His Privy Council here, to examine this Matter, and what the Marquis had to shew, or say.

AND after Examination, these Members of the Privy Council made their Report to the King, *That the Marquis had the King's Consent, and Letters of Instruction for what he had done.*

HEREUPON His Majesty **CHARLES II.** wrote to the Duke of Ormond and His Privy Council in *Ireland*, to restore the Marquis of *Antrim* to his Estate; because, says He, "It appears to those we appointed to examine this Matter, that the Marquis in Treating and Joining with the *Irish*, was in Order to reduce them to their Obedience, and for the Service of our Royal Father, by drawing Forces from them to join *Montross* against the Rebels in Scotland."

BUT hark to Mr. Baxter, who in his *Life and Account of his own Times*, Par. 3. tells you, "This Business did not end so, but was brought into the House of Commons, where the Marquis of *Antrim* was forc'd to produce a Letter of King **CHARLES I.** by which he gave him Orders for taking up Arms, which being read in the House, says he, made them amazed, and put them into a Silence. But the People without Doors talked strangely, and the Parliament's old Adherents grew more confident than ever of the Rightousness of their Wars; and the very Destroyers of the King justified their Cause, and said, *that the Law of Nature did warrant them in what they had done.*

HERE is a Vindication in the third Person, not only of the Rebellion of this Faction in 1641, but of the

the Murther also of the King in 1648; and all upon Account of this pretended Letter of King *CHARLES I.* to the Marquis of *Antrim*. And for this we have nothing but Mr. *Baxter's* Word. No Journal of the House of Commons, or any other Authority whatsoever. And had it been in so publick an Assembly, upon so important a Matter exposed, sure some other besides Mr. *Baxter* would have taken notice of it.

NOW the Life of *Baxter* was published in the Year of the Revolution, when the Regicide *Ludlow* came over with the Prince of *Orange*. And Mr. *Baxter* quotes no other Authority for that invisible Letter of the King's, and read in the House of Commons to the Marquis of *Antrim*, than a false and malicious Pamphlet, call'd, *Murder will out*; supposed to be writ by *Ludlow*. This is sufficient to prejudice me against Mr. *Baxter's* single Testimony concerning this Letter, that it is only taken from a scandalous Pamphlet, and not supported by any one of those Hundreds of Members, who, Mr. *Baxter* says, heard it read in the House of Commons.

IT might have been to Mr. *Baxter's* Purpose, to have put such a Date to this Letter which he pretends was read in the House, as might have made the King's Orders, or Commission to the Marquis of *Antrim*, serve for the *Irish* Massacre. It is plain and obvious this was the Design of this forged Letter. Wherefore I advise Mr. *Bennet* as he is Mr. *Baxter's* Friend, that in the next Edition of that black Saint's Life, he may supply that Defect.

BUT upon my looking into Mr. *Bennet's* 124th, and 125th Pages, I find my Advice needless, he having already supplied the Omission: For there in Answer to his *Wellwisher's* desire to know what Relation the King's Commission to the Marquis of *Antrim* in
1644,

1644, to join *Montross* in *Scotland*, could have to the *Massacre of Ireland*, which was in the Year 1641.

MR. *Bennet* according to his usual Modesty and Candor tells that Reverend Doctor, "That he triumphed after his Manner in his own Blunder, for that the Marquis's Business was quite another Thing than he represented it; he was not accused and dispossessed of his Estate for joining *Montross*, and fighting against the *Scotch* Protestant Rebels; but for joining the *Irish* Rebels, and murdering the *Irish* Protestants.

HERE we see, notwithstanding King *CHARLES II.* declared the Marquis innocent, and that what he did by Way of Correspondence or Compliance with the *Irish* Rebels, was for the Service in *Scotland*, and warranted by His Royal Father's Instructions; yet that the King may Share in the Guilt of joining the *Irish* Rebels, and murdering the *Irish* Protestants, which Mr. *Bennet* charges upon the Marquis: Mr. *Bennet* tells you, "he thinks the Marquis's Instructions have a farther Reference, and must intend other Correspondence with the Rebels, than drawing Forces from them for the Service of *Scotland*.

THE common Argument which Mr. *Bennet* brings for fixing all his Slanders upon our ROYAL MARTYR is, that he, or some Body else thinks so.

THUS in the Case before us of the Story of the Marquis of *Antrim*, Mr. *Bennet* tells you, he does not question, that is, he thinks Mr. *Baxter* had Reason sufficient to warrant what he had published of that Matter!

A Story so very improbable in all its Circumstances, that whoever can believe it, must be well disposed to entertain any Slander that can be invented against the King. For,
as

as the Reverend Mr. Carte well observes, “ to charge
 “ the King, or the Marquis of Antrim with the Irish
 “ Massacre, without a single Fact in History, or
 “ any sufficient Evidence to maintain so heavy a Charge,
 “ is a Wickedness of a very heinous Nature. But
 “ some People, says he, have their Reason and Faith
 “ under so absolute a Command, and in so entire a Sub-
 “ jection to their own Inclinations and Passions, or the
 “ Interest of their Cause and Party, as to reject even
 “ the clearest Evidence, if they have but some Piece
 “ of secret History, or an uncertain Story to oppose
 “ it.

BUT here Mr. Bennet asks, *how that can be called a
 Piece of secret History, which was not transacted in a
 fanatical Conventicle, but in the Parliament House of
 England.*

IT is a Matter too well known to be denied, how
 many Forgeries, and false Stories used to be proclaim-
 ed, and preached up in the fanatical Conventicles a-
 gainst the King. And as to Mr. Baxter's Letter being
 read in the House of Commons, Mr. Bennet does but
 beg the Question he ought to prove: For it can never
 gain Credit with any less Partial than Mr. Bennet, that
 such a Letter should be read in such an Assembly, and
 the World never hear it from any but Mr. Baxter.

AND so full is Mr. Bennet of this Story, “ That
 “ he complains and thinks it deserves Rebuke; that
 “ Mr. Carte or others, should unmannerly and unde-
 “ cently insult Mr. Baxter for relating it.

BUT how ill this Rebuke comes from Mr. Bennet a-
 gainst Mr. Carte, for reflecting on this incredible Story,
 who himself misses no Occasion of slandering and re-
 viling the King, I shall leave to the Judgment of every
 one who reads Mr. Bennet.

AND

AND since the whole of this Story centers in Mr. *Baxter's* Authority, I will venture Mr. *Bennet's* Displeasure in making Exceptions to the Credit of his Testimony.

FIRST, Mr. *Baxter* is no equal Witness, because he pleads for himself, he having been an active Rebel against this good King during the whole Rebellion. And even after he was barbarously murdered, this same *Baxter* did Canonize them as Saints who brought Him to the Block.

THIS he did in his *Saint's everlasting Rest*, printed Anno 1649. Page 83. " Where describing the Joys of
" Heaven from the blessed Company that is there, he
" says, surely *Brook*, and *Pim*, and *Hamden*, and
" *White*, &c. are now Members of a more knowing,
" unerring, triumphant Senate, than the Parliament
" from whence they are taken. It is better to be a
" Door Keeper to that Assembly, whether *Twiss*, &c.
" are translated, than to have continued here the Moderator of this: And some of the very Regicides are
" by Mr. *Baxter* sainted, as Col. *White*, and President
" *Bradshaw*, and made a Type of Heaven.

FURTHER, this same *Baxter* in his *Holy Commonwealth*, justifying the Lawfulness of the Forty one Parliament's Rebellion, Page 486. he professes, " That
" after the strictest Examination of his own Heart, he
" dares not repent of his engaging therein, nor would
" he forbear the same were it to do again: And that if
" he had taken up Arms against that Parliament, his
" Conscience tells him he had been a Traytor, and incurred the Danger of Condemnation, threatned in
" the 13th to the *Romans*.

NOR was this *Baxter* content to belie the holy
I Scripture,

Scripture, but he is found a Liar in a Matter of Fact, by the Reverend Mr. Long of Exeter.

IN this religious Life of Mr. Baxter, .Pag. 119 of the third Part, he says, " many *French* Ministers sentenced to Death and Banishment came hither for Refuge, " whom the Church-Men relieve not, because they are " not for *English* Diocesans and Conformity.

FOR this Mr. Long has taken him to task on his Review, Page 211. " Where he shews, how very liberal and compassionate the Bishops and Clergy " were to them: That they did Conform, received " Episkopal Ordination, and Names several of them, " and the Places where they were beneficed. But we " need not single Witness for this, the whole Nation " knows it.

SUCH a Man then as Mr. Baxter who will lie in one Story, may justly be suspected to lie in another: But especially he is not to be admitted as a competent Witness in the Case of a Martyr, whose Murtherers he has fainted.

WHICH as the learned Mr. Lesly observes, " Is " more consenting to it than keeping the Raiments of " those that slew him: No, nor *Ladlow* who had embued his own Hands in the Royal Blood, so that " they could not do Justice to Him without condemning of themselves, and had the strongest Temptation to Lying, which is to justify themselves.

MR. Bennet believing the Testimony of these two Men may be despised by those Persons with whom he has to do, hopes that of the Earl of *Clarendon* would have some Weight: And then cites that noble Historian, who says, " the Lord *Antrim* a Man of great " Pride but little Understanding, whose Vanity that " he

" he might be looked upon as a greater Man in his
 " Country, than the Marquis of *Ormond* the Lord
 " Lieutenant there, led him into several Faults and
 " Follies. Upon an Imagination his Quality and For-
 " tune would give him the supream Power among the
 " Rebels, he betook himself to them, which probably
 " he never intended to employ to the Prejudice of the
 " King; for no Body suspected his Conjunction with
 " the Rebels. The Rebels who had no Confidence in
 " him, relied much more upon his Brother *Alexander*
 " *Mackdonnell* who was fast to their Party, and in their
 " most secret Councils.

THE Lord of *Antrim*, who desired nothing so
 much, " as that the King should believe him to be a
 " Man of Power and Interest in *Ireland*, comes over
 " to *England*, and waiting on the King at *Oxford*,
 " pretended he had Credit and Power to dispose the
 " *Irish* Rebels to Peace. And if the King would give
 " him a Commission he would raise an Army in *Ireland*
 " and transport it into *Scotland*, to join the brave Lord
 " *Montross* there, by which *Scotland* should receive an
 " Alarm, as might hinder their sending an Army into
 " *England*.

THIS, according to my Lord *Clarendon*, is the
 Sum of the Lord *Antrim*'s Concern with the *Irish* Re-
 bels. And can the King's Granting a Commission to
 the Lord *Antrim* to join *Montross* in *Scotland*, Anno
 1644, prove the King, or the Lord *Antrim* guilty of
 the *Irish* Massacre, Anno 1641.

SURELY, nothing but Malice out of its Wit
 could have made Mr. *Bennet* quote the Lord *Clarendon*
 to prove the Lord *Antrim* guilty of the *Irish* Rebellion,
 who, when he mentions the Lord *Antrim*'s going to
 the *Irish* Rebels, says, 'tis probable he did not intend
 this to the Prejudice of the King. And a few Lines after,

he adds, *no Body suspected that this Lord's Conjunction with the Rebels.* But all this Mr. Bennet omits in his Quotation out of my Lord Clarendon, because it makes against him.

HOWEVER, Mr. Bennet argues, " That the Marquis of *Antrim* would not be imprison'd, and his Estate be sequestred, for joining the Lord *Montross* to subdue the *Scotch* Rebels, but his Crime he will have to be for joining the *Irish* Rebels, to murder the *Irish* Protestants.

A Memorialist cannot be ignorant, how frequently Malice and Envy rage in the Courts of Princes among great Men: Mr. Bennet may have many Instances of innocent Persons impeached, and imprisoned by the Power of their Enemies. The Lord Clarendon makes mention, Vol. 2. Part II. Page 609. 8vo. " of the Marquis of *Antrim's* declared Malice to the Marquis of *Ormond*; and of the Marquis of *Ormond's* Contempt of the Marquis of *Antrim*. Further Page 612. he says, the Marquis of *Antrim* behaved himself indiscretly towards the Marquis of *Ormond*, and unhand somely disoblighd him.

NOW, whether the Marquis of *Antrim's* Treatment might be owing to the Marquis of *Ormond's* Resentments, and his great Power and Interest at the Restauration, I will not determine. But since King *Charles II.* and those of his Privy Council to whom He referred that Matter, declared, " the Marquis of *Antrim* to be innocent, and that whatever Correspondence and Actings the said Marquis had with the Confederate *Irish* Catholicks, was warranted by the King's Instructions, the Benefit whereof accrued to the Service of the Crown.

AND

AND since the Lord *Clarendon* does not say, "That
 " the Marquis of *Antrim* was in the Rebellion, but
 " that he betook himself to the Rebels, hoping his
 " Fortune and Quality would give him the supream
 " Power over them, which probably he never inten-
 " ded to employ to the Prejudice of the King. And
 " his Lordship adds further, that no Body suspected
 " the Lord *Antrim's* Conjunction with the Rebels.
 All the Calumny therefore, and the Detraction which
 Mr. *Bennet* from this Story labours to throw upon our
 ROYAL MARTYR is altogether groundless, and
 very false and scandalous.

THE Marquis of *Antrim* was not named in the
 Histories of those Times, either as Commander, Coun-
 sellor, or Confederate, till the Cessation was treated
 of, *July* 1643. So that he could not be concern'd in
 the Massacre which was in *October* 1641. And so great
 a Man as he was in that Kingdom would not have been
 forgotten, where Men of much less Note were remem-
 bred, as Actors in that bloody Tragedy.

AND the Reverend Mr. *Carte* further tells us,
 " That the Rebels complain'd of the said Marquis for
 " not taking up Arms, and that the Marquis con-
 " demn'd their Cruelty, and fortold God's Wrath,
 " and the King's Revenge upon them.

" FURTHER, That the Court of Claims in
 " *Ireland*, upon hearing this Cause against the Marquis
 " of *Antrim* judged him innocent.

THIS Story of the Marquis of *Antrim*, &c. says
 Mr. *Bennet* in his Page 84. *I cite only as confirming the*
Suspicious of some.

A very fair Confession of a very foul Crime: For
 what

what is this, but to piece out one Wickedness or Lie; with another.

THE Irish Massacre is a Fact committed above 80 Years ago, and now out of Remembrance perhaps of any Alive: And since, when that Matter was fresh in Memory, and the greatest Encouragement, even the Offer of Life and Estate given to those Malefactors, but to Name the King accessory to that bloody Fact, and no one could be suborned to so wicked a Task; how vain an Undertaking is it in Mr. Bennet at this Distance of Time to persuade the World of the King's Guilt upon no better Evidence than a feigned Letter of Mr. Baxter, and the pretended Suspicions of the King's Murtherers: If such Proof can make Guilty, then is every innocent Person at the Mercy of his Enemies.

HE that tells a Lie after another, is a Liar himself, and Responsible for Publishing it, if not for the original Lie: The Publisher ought to suffer in Proportion to the Malignity and Faultiness of the Matter. And tho' the Inventer be the principal Criminal, yet he that Publishes is the second and not much behind the first, and some Times is far more Faulty.

THIS, as Mr. Carte justly observes, " is one of
" those Lies, the Faction whose Rebellion subverted
" the Constitution, and to whose Malice the King
" himself fell a Sacrifice, have never scrupled to raise,
" and to assert with Confidence when ever they there-
" by could serve the Interest of their Cause; a Cause in-
" deed that needeth them, and could not be supported
" otherwise.

BUT if an Action of *Sandalum Magnarum*, says the learned Mr. Lesly, " may be brought in Behalf of a
" private Peer, even after his Death, to vindicate his
" Memory, and the Honour of his Family: What
" propor-

“ proportionable Satisfaction ought there to be made
 “ for so vilely and falsely Aspersing the best of King's.

WHEN the Charge of Arianism was advanced against the Lord *Barrington*, to whom Mr. *Benner* Dedicates his Memorial, and who since has for other Crimes been expelled the House of Commons, as not worthy to sit in that august Assembly.

MR. *Bennet* Page 5th of his Dedication says, The Charge of Arianism was not true which he could say upon good Authority, having heard that Lord declare he was in his settled Judgment against Arianism. Yet the King's most solemn Denial of the Charge of the *Irish* Massacre, with Appeals to Heaven, and Execration upon Himself and Family, carries no Credit with Mr. *Benner*: But Page 109. of his Defence of his Memorial, he tells you, that they who suspect the King guilty of that Fact, will not wonder at his Denying it, nor less believe it purely on that Account; for should Oliver Cromwel never so solemnly denied his Contract with the Devil, he questions whether Mr. *Carte* would have taken his Word. And then adds, that though he is not for making Comparisons, the Parliament often complained the King was not to be trusted.

And Page 84, and 85. He can by no Means think the King that extraordinary Person some represent Him to be, and much less the best of Kings. Yet though he does not pretend to determine any Thing in this Matter, he suspects King *CHARLES*, or some others acting by his Authority were accessory to the *Irish* Rebellion.

And Page 105. He apprehends there is just Cause for this Suspicion.

AND Page 111, and 123. Our Author talks of the King's

King's giving secret Encouragement, and private Instructions to the Irish Rebels.

AND Page 114. *That King CHARLES, or others acting in His Name were accessary to the Irish Rebellion, is a Proposition, says Mr. Bennet, that any one may believe without unreasonable Malice against the King.*

AND Page 127. *He doubts not but Mr. Baxter had Reason sufficient to warrant what he had published concerning the King's Letter aforesaid to the Marquis of Antrim.*

I have given these Citations of Mr. Bennet's out of his Vindication of his *Memorial*, to shew how falsely and frivolously he excuses himself from charging the King positively with the *Irish Massacre*; by telling us, it is evident that he asserts nothing, but leaves the Matter doubtful and in Suspence, to the Light of a future Judgment for ought he knows! And yet in the two very last Citations above-named, he neither himself doubts, nor would have any other Doubt, but that the King was accessary to the *Irish Massacre*.

WOULD Mr. Bennet have, as he says, *left this, which he calls a doubtful Matter to the Light of a future Judgment*; then might he have spared his seven Reasons, void of all Reason, which he has published to justify himself, and all others who shall believe the King accessary to the *Irish Massacre*. A Crime which all the King's Enemies, neither at the Treaty of *Uxbridge*, at the Treaty of the Isle of *Wight*, nor at His Trial, had the Boldness to mention against Him. And then, as I have hinted, was the Time not only of Liberty, but of Encouragement for such Work! A Crime which only the Regicide *Ludlow*, the Arch-Rebel *Baxter*, and now the Memorialist and Minister of the Gospel Mr. Bennet, contrary to all the Rules of Truth and Charity

Charity have attempted to fasten on the King. And I cannot forbear thinking that those unjustifiable Censures and Slanders which our Author so liberally has published against our ROYAL MARTYR, do betray his small Regard to a future Judgment, when we must give an Account for every idle Word, and much more for our rash judging, but more especially for judging a King whom by the Laws of God and Man we are bound to honour.

NOR does it bespeak Mr. Bennet over grateful for the Indulgence he enjoys under the Government, that he should proclaim that King whom they appoint to be commemorated yearly, as a MARTYR for their Laws and Religion; to be one of the bloodiest Tyrants, and the greatest Malefactor that ever reigned upon the Earth.

FOR such he must be, if he were accessory to the barbarous Massacre of the *Irish* Protestants.

THE Royal Psalmist in his xv. Psalm tells us, *In Heaven there is no Room for the Slanderer.*

WRETCHED must that Cause be which is supported by Lies; but very wretched and in an expiring Condition, when a stale Lie is the chief Comfort can be administered to it. And this is the Case of Mr. Bennet at this Time, who is forced to recur to the Story of the Marquis of *Antrim*, to fasten the Guilt of the *Irish* Massacre upon the King: And that upon such Evidence too, as may well make him deem'd a Slanderer, and to have had some Thing more at Heart than Truth, when he published it without signifying his Disbelief thereof.

HOWEVER, from those who have writ in the King's Defence, our Authors expects such Proof of the
K King's

King's being not Guilty, as a Negative is not capable of.

MR. Bennet has been told, " That upon the first Notice of that barbarous Massacre, the King from Scotland dispatched an Express to the two Houses at Westminster to provide Relief for distressed Ireland.

" THAT at his Meeting the Parliament, His Majesty offered to raise ten thousand Volunteers, and to go with them against the Irish Rebels.

" THAT he proclaimed them Traytors.

" THAT His Majesty passed unusual Acts to the Diminution of his Prerogative, to prevent any Difference with the Parliament, or any Delay in sending Succours to his Protestant Subjects in Ireland.

" THAT His Majesty in His several Treaties with the Parliament begg'd of them, as they were Subjects; and as they were Christians they would agree to a Peace, or a Cessation of Arms with Him, that so He, and they with their joint and united Force, might the sooner put an End to, and punish the Rebellion in Ireland.

" THAT His Majesty solemnly, and with Execrations against Himself and Family, protested His Innocence and Abhorrence of the Irish Massacre.

" AND that the chief Actors of that bloody Tragedy, could not at their Executions be suborned, with Promises of Life and Estate, to accuse our ROYAL MARTYR with being any Way accessory to the Irish Massacre.

BUT

BUT notwithstanding these Reasons and Arguments in the King's Vindication, our Author who has no better Authority than Suspitions and Hear-says of the King's vilest Enemies, for all his Scandal like a Man of Metal (I mean of Brass a hard Metal) stands inflexible and fortified against all Conviction, and insultingly vapours, that such Reasons are only the Language of a warm Zeal, and indeed only fit to be offered to those who are prepared to believe every Thing in Favour of the King.

THIS is the old Way of Forty One, to cast the blackest Aspersions upon the King, to gain more Credit to his Vindication of that Parliament, who in Despite of their Oaths of Allegiance and Supremacy for Defence of the King's Person and Government, were the Destroyers of both.

BUT Mr. *Bennet* not content to shew himself an Abetter of those Rebels of Forty One, lays down his Doctrine of Resistance which threatens all crown'd Heads, and affords Pretence for War, and Confusion to the End of the World.

Thus, in his Preface to his Memorial, Page 16. he says, "Non-Resistance and the indefeasible Right of Kings have been sufficiently baffled many a Time, and exposed to Contempt. The Law of the Land has now superseded it, its dead both in Law and Reason, and really can bind no Man's Conscience, (except as Error binds it) any more than *Mahomet's* Rules concerning Abstinence, or the Pope's Bull, on *Maunday-Thursday*."

AND after such Assurance he comes down to thinking, viz. "That as upon our first Parent's Transgression, the Sorrow of the Woman in Childbearing, her more uneasy Subjection to her Husband, the

66 Barrenness of the Earth, the Toil and Labour of
 66 Man, and his Return to Dust at last, so there should
 66 he thinks been added the worst Ingredient in that
 66 Death, with Respect to temporal Concerns, viz.
 66 that Man should be given up to the Will and Lusts
 66 of Tyrants, and no Remedy left us but Prayers and
 66 Tears, if the Doctrine of None-Resistance were
 66 true.

THUS argues Mr. Bennet, as if the Punishment
 pronounced by GOD against our first Parents upon
 their Fall, must needs comprehend all the Plagues and
 Miseries incident to Mankind! Indeed to those who
 are for binding Kings in Chains, and Princes in Fetters
 of Iron, Subjection is a hard Saying, who can bear it?
 But when a Minister of the Gospel, and a Writer,
 who troubles the World with Books of Controversy
 in Religion, when such an one tells us, *That had God*
intended Subjection to Tyrants, it would have been men-
tioned among those Curses pronounced upon the Transgres-
sion of our first Parents: This (in my Opinion,) looks
 as if he who urged such an Argument, must either be
 unacquainted with, or disbelieve Scripture.

FOR few Duties are more frequently, or more
 warmly pressed upon the Consciences of Men, than
 Submission to Princes; though Tyrants, and Oppres-
 sors, the Truth of which will I hope appear in these
 Papers. But alas! In our Days, Texts in the sacred
 Writ are perverted from their obvious Sense and
 plain Meaning, and are set up like two Arms in an
 open Road, to point this Way or that Way: When
 the Spirit of a Party which is the Spirit of Contradi-
 ction, blinds the Eyes, Scripture is of little Weight;
 for, hereby the Passions of Men are raised into Mu-
 finy, and become a Party against the Truth; the
 Hurry of their Passions, and their Party Zeal making
 them incapable of Persuasion: Besides, where a greater

ter Interest is served by adhering to a Party; the Motives of this World often prevail against Truth and Religion.

AS to the Objection that the Scripture, *Rom. xiii. Threatens Damnation to those that resist even Tyranny!* Our Author tells us, "Its evident even to a Demonstration, that the Apostle says nothing of Particular, present Governours; only recommends Subjection to Governours in General, and that from the Consideration of the divine Institution of their Office, and the Benefit of it to Mankind when duly administered. And he thinks it highly injurious to an inspired Apostle to make him require that Subjection to Tyrants, which is only due to Kings, who are the Ministers of GOD to us for Good.

AFTER the same Way does our Author talk in his Vindication of his Memorial, Page 70. &c. where he says, "that to assert the Kings of England are supreme and unaccountable, is perfectly inconsistent with the known Constitution of our Government; and cites *Bracton* to establish his Point: And also endeavours to destroy the Evidence, which the *Wellwisher* as he calls him produced from *Bracton*, in support of the Doctrine of Passive Obedience: And in a very false Way of Reasoning, argues from Fact to Right; and so triumphantly concludes, that the Doctrine of Passive Obedience and Non-Resistance is a meer Whim, inconsistent with the Law of Nature; the Safety and the very Being of Society contrary to the Law and Practice of the Nation, contrary to the Sense and Practice of the Church of England and other Churches utterly subversive of the present Government, and what will involve the *Wellwisher*, if he be a Minister of the established, Church in the Guilt of Perjury.

WHAT

WHAT extravagant Stuff does our Author here, in a pompous Harangue pour out against a Doctrine fairly and fully laid down in Scripture. *And, if whosoever breaks the least of God's Commandments, and teacheth Men so to do, shall be called the least in the Kingdom of Heaven; what shall his Portion be, who teacheth Men to break the greatest of these Commandments, such as the Laws of Peace and Subjection, the declared Punishment whereof St. Paul tells us, Is Damnation.*

It will be needless for me to bring the Punishment of *Korah* and his Company, as an Argument for Subjection to Rulers; because Mr. *Bennet* owns, "That to resist such Governours as answer the End of their Office, is a very great Fault deserving Punishment here, and hereafter: But then to resist Tyrants, or such as govern not according to Law, is not to resist the Ministers of GOD, but the Ministers of the Devil.

NOW I will ask Mr. *Bennet*, if there can be no wise Reason given, why GOD may advance a bad Man to be a King. *The natural End of human Societies, says the late learned Dr. Sherlock, is the Preservation of publick Peace and Order, which is in some Measure attained under the Government of Tyrants.*

" **BESIDE**, GOD may have a further End in this, to bless and reward a good Nation, or to punish a bad one, with a good or a bad Prince: But however that be, they are to be submitted to, as the Ordinance of GOD.

THE learned Bishop *Beveridge* tells us, "That King's are GOD's Representatives not so much in his Holiness, as in his Power, wherefore we must be subject for Fear, as well as for Conscience sake.

THUS

THUS God tells us, xxvii. Jer. 5, 6. " I have
 " made the Earth, and given it to whom it seemed
 " meet unto me: And now I have given all these
 " Lands into the Hands of *Nebuchadnezzar King of*
 " *Babylon* my Servant.

" I N like Manner God calls *Cyrus* another Heathen
 " to be his Shepherd, and to perform his Pleasure in
 " Rebuilding *Jerusalem*, Isa. Chap. xlv. and xlv.

" *Saul* also a wicked King who slew the Priests of
 " the Lord, who consulted the Witch of *Endor*, who
 " spared the *Amalekites* whom God had commanded
 " him to destroy, and who sought to murder *David*
 " his faithful Servant and Son-in-Law, tho' *David*
 " knew from the Lord that he was to be his Suc-
 " cessor, and God had delivered *Saul* two several
 " Times into *David's* Hands, so that he could as easily
 " have killed him, as have cut off the Skirts of his
 " Garment at *Engedi*, or have taken the Spear away
 " which stuck in the Ground at his Bolster in the Hill of
 " *Hachilah*; yet he would neither touch *Saul* himself,
 " nor suffer any of the People that were with him to
 " do it when they were very importunate with him for
 " Liberty to kill *Saul*. The Lord forbid, says he,
 " that I should do this unto my Master the Lord's
 " Anointed, to stretch forth mine Hand against him,
 " seeing he is the Anointed of the Lord. So *David*
 " stayed his Servants with these Words, and suffered
 " them not to rise against *Saul*, 1 Sam. Chap. xxiv.

THE Doctrine of King killing it seems, or that Do-
 minion was founded in Grace was not then invented,
 nor known to *David*, who was a Prophet, and a Man
 after God's own Heart.

BUT, says Mr. Bennet, " 'Tis certain *David* took
 " up Arms in his own Defence, and no question wou'd
 " have

“ have used them against *Saul* for that Purpose, when-
 “ ever he saw Occasion: And he seems prepared to
 “ have done so particularly at *Heilah*.

IN Answer to this, I have already observed, that
David had two Opportunities of making use of his
 Arms against King *Saul*, if the Reverence due to the
 Lord's Anointed had not restrained him. 1 Sam. xxiv.
 and 1 Sam. xxvi. “ And so sensible was *Saul* hereof, that
 “ we are told Verse 17. &c. of the last cited Chapter,
 “ *Saul* relented, and lift up his Voice and wept, and
 “ said to *David*, thou art more righteous than I; for
 “ thou hast rewarded me Good, whereas I rewarded
 “ Thee Evil. For if a Man find his Enemy will he let
 “ him go well away? But thou hast shewed this Day
 “ how thou hast dealt well with me, so much as
 “ when the Lord had delivered me into thy Hand,
 “ thou killedst me not. And 1 Sam. Chap. xxvi. ver.
 “ 21. *Saul* tells *David*, I will no more do Thee harm,
 “ because my Soul was precious in thine Eyes: Be-
 “ hold I have play'd the Fool, and erred exceedingly.

SO that Mr. *Burns*'s Conjecture, That *David*
 formed prepared to have resisted *Saul* at *Keilah*, is altoge-
 ther groundless, and contrary to Matter of Fact, as
 I have already shewn: “ For when *David* who had
 “ saved *Keilah* from the Hands of the Philistines,
 “ heard that *Saul* was coming against him, tho' he
 “ might think the Men of *Keilah* were bound in Gra-
 “ titude not to give him up, yet when enquiring of
 “ the Lord, 1 Sam. Ch. 23. He found they would cer-
 “ tainly deliver him up, he immediately with his
 “ Followers left the Place, having at no Time used
 “ his defensive Arms against *Saul*, or any of his For-
 “ ces, having never stood his Ground when he heard
 “ *Saul* was coming, but always fled, and his Men
 “ with him according to his professed Principle, that
 “ it was not lawful to stretch out his Hand against the
 “ Lord's Anointed.

“ AND

AND *David's* Behaviour to the *Amalchite*, who told him, "He had slain *Saul* at his own instant Request " and Persuasion," sufficiently shews how sacred he judged the Persons of Kings. So that Mr. *Bennet* must look out some other Example than that of *David*, to countenance Rebellion against Princes.

I shall pass over many Instances that might be brought from the *Old Testament*, in Confirmation of the Doctrine of Non-Resistance and Passive Obedience: And shall next adduce the Practice and Precepts of our blessed Saviour for that indispensable Christian Doctrine.

WHEN Christ appeared in the World, as a modern Author observes, "Had he absolved his Disciples from their Obedience to Princes, or had he made it in any Case lawful to resist, which was so expressly forbid the *Jews* by God himself, he had then been some what worse than a Rival to all the Princes of the Earth, for tho' he had set up no Kingdom of his own, he had pulled down theirs. But to give no Offence, nor any reasonable Jealousies or Suspicions to Princes, the Christian Religion has its Foundation laid in Humility and Contempt of the World, enjoyning as a Condition of our Discipleship to take up the Cross, and not to be overcome of Evil, but to overcome Evil with Good.

AND as an Evidence of what our Saviour taught about Obedience to the higher Powers, I shall observe the Answer he gave to the ensnaring Question of the *Pharisees* and *Herodians*; "Master, we know thou art true, and teachest the Way of God in Truth, &c. Tell us therefore, is it lawful to give Tribute to *Cesar*, or not? They thought it impossible he should give any Answer to this, which would not make him obnoxious either to the *Roman* Go-

L

"vernours

“vernourts if he denied Tribute to be due, or to the
 “Pharisees and People, if he affirmed that they might :
 “For there was a potent Faction among them who
 “thought it unlawful for the *Jews* to own the Autho-
 “rity of any Foreign Prince, or to pay Tribute to any
 “who was not a *Jew*. Our Saviour who knew their
 “wicked Intention in all this, expresses his Indigna-
 “tion at it; *Why tempt ye me ye Hypocrites? Shew me*
 “*says he, the Tribute Money, and whose Image and Su-*
 “*percription is it?* They answered *Cæsar’s*. Upon
 “which he replies, *Render therefore to Cæsar the*
 “*Things that are Cæsar’s, and unto God the Things that*
 “*are God’s*. The plain Meaning of which is, that
 “since by the very Impression on their Money, it
 “is evident *Cæsar* is their Sovereign Lord, Coining
 “of Money being a Mark of Sovereignty; they must
 “therefore render to him all the Rights of Sovereign
 “Power, among which Tribute was one. Upon which
 “they marvelled, and left him, and went their Way.

AND it is here to be observed, “Our Saviour in his
 “Answer does not determine what the Rights of *Cæ-*
 “*sar* are, but when he joins our Duty to our Prince,
 “with our Duty to our God; *Render to Cæsar the*
 “*Things that are Cæsar’s, and unto God the Things*
 “*that are God’s*. He excepts nothing from *Cæsar’s*
 “Right, but what is a Violation of, and an Encroach-
 “ment on God’s Right and Sovereignty, *that is*, we
 “must pay all that Obedience and Subjection to Prin-
 “ces, which is consistent with our Duty to God.
 “This is the only Limit our Saviour sets to our Duty
 “to Princes.

“BUT further, our Saviour’s Rebuke to *St. Peter*,
 “when he drew his Sword and struck the Servant of
 “the High Priest, and smote off his Ear, is as plain
 “a Declaration against Resistance as Words can make
 “it; *Matth. xxvi. 52. Then said Jesus unto him put up*
 “thy

“ *thy Sword into its Place, for all they that take the*
 “ *Sword, shall perish with the Sword.* The Sword in
 “ the Hand of the Magistrate is necessary to punish
 “ Wickedness, and to protect the Innocent, as St.
 “ Paul tells us, *Rom. xiii. 4. He beareth not the Sword*
 “ *in vain*; and in the Hands of private Persons too
 “ it may be lawfully used in Self-Defence; for no Man
 “ wants Authority to defend his Life against him who
 “ has no Authority to take it away. But the Case
 “ of St. Peter was very different, *He drew his Sword* —
 “ *in his Master's Defence*, but then it was against
 “ a lawful Authority. The Officers of the Chief
 “ Priests came to seize Jesus; this was a lawful Au-
 “ thority, tho' employed upon a very unjust Errand;
 “ but Authority we see is not to be resisted even in De-
 “ fence of the greatest Innocence. And if lawful Powers
 “ must not be resisted in Defence of the Saviour of
 “ the World, then ought Mr. Bennet's Calling the Do-
 “ ctrine of Non-Resistance a meer Whim, incon-
 “ sistent with the Law of Nature, and the Safety of
 “ Societies, and go for Nothing with all those who
 “ have any Regard for the Precepts or Practice of our
 “ blessed Saviour. For when our Saviour has set us
 “ such an Example as this, it is strange that any who
 “ call themselves his Disciples can think it lawful to
 “ rebel against their Prince, or to defend themselves
 “ from the most unjust Violence, by a more unjust Re-
 “ sistance.

BUT it is too rugged a Way for most to follow
 Christ to the Cross, therefore it is objected, “ That
 “ our Saviour did not resist the most unjust and tyran-
 “ nical Powers, because God had decreed he should
 “ die by their Hands, and he came into the World for
 “ that very Purpose?

BUT to this Objection, I would hope it sufficient
 to oppose St. Peter's Authority, which in this Case is

better than all the Arguments that can be urged against it ; who expressly tells us, *That Christ did suffer for us, leaving us an Example that we should follow his Steps, in suffering wrongfully, in taking it patiently, when we do well, and suffer for it.* 1 Peter ii. 19, 20, 21.

FOR tho' Christ suffered for other Reasons, and to other Ends and Purposes than we do or can suffer ; yet his Sufferings are an Example to us, God having chosen to save and redeem us by the Sufferings of his Son, not only that he might expiate our Sins by his Blood, but also that he might be an Example to us of Meekness, and Patience, and Subjection to Government even in the most unjust and cruel Sufferings, under the most unjust and tyrannical Powers. And Verse 13, 14, 15. of the same Chapter, *St Peter* requires, "To submit our selves for the Lord's sake to the King as supream, or unto Governours as to them that are sent by him for the Punishment of Evil Doers, and for the Praise of them that do well. For so is the Will of God, that with Well-Doing we may put to Silence the Ignorance of foolish Men.

HERE we are bid to obey, or submit to the King as Supream for the Lord's sake, *i. e.* as one who derives his Power from God, and acts by his Authority.

AND then he gives the King the Title of Supream; *i. e.* who is above all, and is invested with the supream and Sovereign Power. Now the supream Power in the very Notion of it is irresistible and unaccountable, for otherwise it is not Supream, but subject to some superiour Jurisdiction.

THIS is the very same Doctrine which *St. Paul* taught the *Romans* in his 13th Chapter, "Let every Soul be Subject to the higher Powers, for there is no Power but of God ; the Powers that be are ordained of

“ of God. Whosoever therefore resisteth the Power,
 “ resisteth the Ordinance of God, and they that resist
 “ shall receive to themselves Damnation.

THIS is as plain one would think as Words can
 “ make it; but nothing can be so plain, but that Men
 “ who are unwilling to understand it; and who set their
 “ Wits on Work, says Dr. *Sherlock*, to avoid the
 “ Force and Evidence of it, may be able to find some
 “ Thing to say, to deceive themselves, and others who
 “ are willing to be deceived.

S T. *Peter* requires us, “ to be subject to the King as
 “ Supream for the Lord's Sake; and St. *Paul*, to the
 “ higher Powers for God's Sake, because the Powers
 “ that be are ordained of God.” So that whoever is
 bound to be subject to God, must be also subject to
 his Prince who is in God's Stead, for the Prince, has
 God's Authority, and therefore cannot be resisted
 but by a greater Authority than God's.

But I shall farther examine Mr. *Bennet's* Comment
 upon the 13th of the *Romans*, who as I have already
 hinted with full Assurance affirms in the 17th Page of
 his Preface to his Memorial, “ That it is evident even
 “ to a Demonstration, that the Apostle in that Chapter
 “ says nothing for Subjection to paticular present Go-
 “ vernours nor to Tyrants; only recommends Sub-
 “ jection to Governours in general, and that from
 “ the Consideration of the divine Institution of their
 “ Office, and the Benefit of it to Mankind when
 “ duly administred. And he thinks it injurious to an
 “ inspired Apostle to make him account of *Nero*, as
 “ the Minister of God.

NOW in Answer to all this, I shall observe what
 Mr. *Bennet* knows to be an approved Maxim with
 Commentators; *Maledicta est expositio qua corruptis*
textum

textum, it is a cursed Exposition which corrupts the Text: To infer therefore Resistance from that very Chapter which pronounces Damnation against all those that resist; if this be not corrupt and gain-say Scripture, then can there be no such Thing.

AND as to his clear Demonstration, "That the
" Apostle does not recommend Subjection to particu-
" lar present Governours, only to such Governours
" in General who acted for the Benefit of Mankind."
This his clear Demonstration will appear to be a notorious Mistake.

FOR the Subjection which the Apostle enjoin'd, was expressly to the particular present Governour then in Being. "Thus says the Text, let every Soul be
" Subject to the higher Powers, for there is no Power
" but of God: The Powers that be, or that now are,
" are ordained of God. *And Verse 4.* The higher Powers is called the Minister of God to thee for Good:
" And that he beareth not the Sword in vain, &c." Which evidently shews that the Subjection here required, was to the particular present *Roman* Emperor then reigning.

WHETHER it was *Nero* or *Claudius* who then reigned when *St. Paul* writ his Epistle to the *Romans*, is not material, both of them being most bloody and wicked Tyrants: But since Subjection is there commanded to such evil Rulers upon pain of Damnation; *Mr. Bennet's* Position, "That the resisting of Tyrants
" falls not under the Apostle's Sentence, must needs
" appear to be very false to them that believe the
" Truth revealed in Holy Scripture.

BUT does *St. Paul* Name any Case wherein we may resist? No; But *Mr. Bennet* does it for him; and what signifies a Commentator if he is tied up to the Words of the Text.

AND

AND as to Mr. *Bennet's* further objecting, " That
 " he thinks it injurious to an inspired Apostle, to be-
 " lieve he would press Subjection upon pain of Dam-
 " nation to a *Nero*, or have us esteem such an one,
 " the Minister of God to us for Good?

A small Acquaintance with St. *Paul's* Doctrine I
 would hope might cure any Christian of such a mista-
 ken Notion. Our Apostle writ his several Epistles,
 when Christianity was every where persecuted both by
Jew and *Gentile*.

IN that to the *Hebrews* he tells us, " The Christi-
 " ans were tortur'd, they had Trials of Bonds and
 " Imprisonments, were stoned, sawn asunder, and
 " slain by the Sword.

AND what Remedy does he advise against all this;
 " Even to look unto Jesus the Author and Finisher of
 " our Faith, who for the Joy that was set before
 " him, endured the Cross, despised the Shame, and
 " is set down at the right Hand of God.

AND in his Epistle to the *Ephesians* when he tells
 them, " They were to wrestle against Principali-
 " ties, against Powers, and against the Rulers of Dark-
 " ness of this World. He advises them not to resist
 " or to arm themselves with Sword and Musket; but
 " to put on the Armour of God, the Shield of Faith,
 " the Helmet of Salvation, and the Sword of the
 " Spirit, which is the Word of God: These are the
 " Weapons of the Christian Warfare.

Hence it is, That our blessed Saviour bids his Disciples
 take up the Cross, and put up the Sword.

AND hence it is, That our Saviour submitted to the
 unjust Sentence of Pilate, because his Power to condemn
 him

him was given from above. And St. Paul does but repeat our Saviour's Argument, *Rom. xiii. 1. There is no Power but of God, the Powers that be, are ordained of God.* So that the Prince then in Being having God's Authority, and being the Minister of God for Good, the Punishment for Resistance is no less than Damnation.

THE Apostle here calling the Magistrate the Minister of God, refers to his Commission which is from God. And saying, *He is the Minister of God for Good*, respects his Office, which was instituted of God for the Good of Men, and shews what the Magistrate ought to do; but if he does it not, and is Guilty of Male Administration, the Apostle says not, *he forfeits his Office, or may be resisted*: But on the contrary, *That to resist is Damnation, being a Resisting the Ordinance of God.* And it cannot be supposed but the Apostle had in his View, that the Emperor then reigning was a persecuting wicked Tyrant.

SINCE then the most High ruleth in the Kingdom of Men, and giveth it to whom soever he will! And has owned *Nebuchadnezzar* and *Cyrus* for his Ministers or Vicegerents: And since *Saul* is as much the Lord's Anointed as *David*, both acting by the same Authority; its hoped upon second Thoughts, Mr. Bennet will no more reckon it injurious to an inspired Apostle to press Subjection to a wicked Ruler, who herein follows the Doctrine of Christ Jesus, who under the worst of Tyrants suffered wrongfully, and took it patiently; leaving us an Example, that we should follow his Steps, *1 Pet. ii. 19, 20. 21.*

AND as St. Paul taught this Doctrine of Subjection to the higher Powers, when in the Hands of the worst of Men; so did he charge Timothy and Titus, whom he ordained to preach the Gospel, to teach the same.

THUS

NOW when *St. Paul* directs *Timothy*, who was his Scholar and Companion, and Fellow-Labourer, to pray for Pagan, prosecuting Kings, and all such, who were then in Authority; that they might live quiet and peaceable Lives in all Godliness and Honesty: This strongly infers, that it is not lawful to resist, or to pull Emperors out of their Thrones, to give any Disturbance to civil Powers, or to attempt any Changes or Innovations in Government; for we cannot, without vile hypocrisy and mocking Almighty GOD, pray for the Prosperity of our Prince, or the good Success of his Government, and at the same Time supplant or resist it. Therefore since we are required to submit to such Princes as GOD has set over us, there is no other Remedy left us, but to beg of GOD, so to incline their Hearts, that we may live quietly and peaceably under them.

FOR as much as some Men, of late Days, profanely scoff at Prayers and Tears, says a learned Divine, yet these have been thought the only Remedy, the Church has against persecuting Powers: And it seems *St. Paul* thought so too, for he prescribes no other; neither does he so much as allow us to pray against the King, but exhorts us to pray for Him, that we may enjoy Peace and Security under His Government.

IT is with no small Astonishment that I read Mr. *Benner's* Preface to his Memorial; where, notwithstanding the many plain and positive Precepts in Scripture for Subjection, without Limitation or Exception to all lawful Sovereign Powers; yet there tells us,
 " That the gracious Governour of the World has
 " not doom'd us so low, nor laid us in such Chains,
 " as to give us up to the Will and Lusts of Tyrants:
 " And that he who promis'd to break the Serpents,
 M " Head,

“ Head, and to deliver us from the Tyranny of Satan, has not subjected us to the Tyranny of those of our own Species, reserving us no Remedy but Prayers and Tears.” And then he proceeds to blame some who would be thought zealous Protestants, who make it a Matter of Conscience, and lay a great Stress upon obliging All, on pain of Damnation, to be subject even to their *Nero*: And not only to under-value the most eminent Publick Favours, of Providence, but likewise to sacrifice their Religion, Liberty, and All, for this Doctrine.

IT is Mr. *Hobbs's* Observation, *That when Reason is against Man, Man will be against Reason.* But when Scripture is against a Man, for a Man to be against Scripture, is a Sin of the most daring Nature, for this is to play the Devil with Scripture; who, when GOD said to our first Parents, in the Day ye touch or taste the forbidden Fruit, ye shall die; yet the Devil told, and persuaded them, they should not surely die.

AND thus, though the Word of GOD tells us, *That they who resist the higher Powers, shall receive to themselves Damnation:* yet Mr. *Bennet* tells us, “ That GOD who has promised to deliver us from the Tyranny of Satan, has not subjected us to the Tyranny of those of our own Species, reserving us no Remedy but Prayers and Tears.”

NOW I may venture to affirm, Mr. *Bennet* will never be able to shew any Remedy (of GOD's providing) against Tyranny, but Prayers and Tears, except flying from one City to another.

THE Scripture Proof which I have already mention'd, may I hope be convincing, that Non-Resistance is the Doctrine of the old and new Testament:
And

And this is a sufficient Answer to all Men who have reverence for the Authority of the Scriptures, that they cannot resist their Prince, without disobeying the plain and express Laws of GOD; for Resistance is the Bane of Peace, Love, Charity, and all Christian Virtues; it introduces a civil War, Blood and Rapine, which Religion hates: And what then is left to oppressed Subjects, but Prayers and Tears to GOD, and Petitions to their Prince, when all Force is forbidden.

AND as to his Reflecting on those, "Who, he says, would be thought zealous Protestants; who are for obliging All, upon Pain of Damnation, to be subject to a Nero; and lay so great a Stress upon it, as not only to under value the most eminent Publick Favours of Providence, but to sacrifice their Religion, Liberty, and their All, for the Sake of it?" Sure I am, it is Protestant Doctrine, to learn our Duty from the Law of GOD, rather than from his Providence; because the Wisdom of Providence daily permits grievous Wickednesses, which his Law forbids. Thus GOD complains of his People *Israel*, Hosea viii. 4. *They have set up Kings, but not by me; they have made Princes, and I knew it not.* Opportunity, we say, makes a Rebel, it makes a Thief, and it makes a Murderer: No Man can do any Wickedness, which he has no Opportunity of doing; and if the Providence of GOD, which puts such Opportunities into Mens Hands, justifies the Wickedness they commit, no Man can be chargeable with any Guilt whatsoever he does; and certainly Opportunity will as soon justify any other Sin, as Rebellion, and the Murder, or de-throning of Princes. We know what use the Rebels of Forty One made of this Argument of Providence, to justify their Villanies; the Pulpits, in those Times of Wickedness, instructing every Success they had against their King,

to be a Token of GOD's Approving of their cursed Rebellion: But this with all Christians ought to be a settled Principle, That the Providence of GOD will never justify any Action, which his Law forbids.

NOR is Mr. *Bennet's* Divinity better grounded, when he complains of such Protestants as are for sacrificing their Religion, Liberty, and their All, for the Sake of Non-Resistance and Passive Obedience; since our blessed Saviour tells us, "That he who loves any Thing, even Life it self, better than him, is not worthy of him." He has likewise taught us, "That to manifest our Love to him, we must keep his Commandments." And it being evidently CHRIST's Command, not to resist; not to draw the Sword against lawful Authority; not to be overcome of Evil, but to overcome Evil with Good; and to be wise as Serpents, but innocent as Doves: He must, in my Opinion, be a bold Man, who will venture his eternal Salvation upon pleading his Exemption from such express Laws: So that I think we may safely conclude, tho' Religion, Liberty, and Property be at the Top of Rebellion, Infidelity is at the Bottom.

AS true Principles are the Source of all that is true in our Conclusions, so false Principles placed instead of true, are the Chief, and almost the only Cause of all our Mistakes. Thus Mr. *Bennet's* Principle of Resistance, has made him tell the World, that wicked and tyrannical Kings are not to be left to the Judgment of GOD in another World, but may be chastised in this: And that the Resisting such, falls not under the Apostles Sentence of Condemnation.

NOW Mr. *Bennet* offers not to prove this new Doctrine of his, but contents himself with barely affirming

firming it: And barely affirming is but a poor way of convincing those, who seek for Reasons for what is affirmed. He indeed calls Non-Resistance very ill Names; a mere Whim; a Shadow; a Doctrine of Slavery, &c. But surely all this is mere Cant, and carries not so much as any Shadow of Argument.

The Stress of the Question lies here, Whether the Doctrine of Non-Resistance be from Heaven, or of Men? If from Heaven, then all our Sufferings here are not of that Value, that GOD's righteous Laws should be silenced or rejected for their Sake; the Scripture expressly forbidding to do Evil, that Good may come of it: And our blessed Saviour assures us, That to gain the whole World, and to lose our Soul, is a miserable Exchange. An Appeal therefore to Scripture must be the only Way to decide this Matter; and till Mr. *Bennet* answers that Scripture Evidence, which I have produced for Subjection even to the worst of Kings, (which I guess will take him some Time to do) his barely affirming the contrary Doctrine, ought to signify nothing at all to any who reverences the Scriptures.

IF we consult *Moses* and the Prophets, CHRIST and his Apostles, we shall not find one Line leading to Resistance; but Submission to Magistracy positively and plainly commanded. Agreeably hereto, when *St. Paul* enjoins Subjection to the higher Powers, it is not said, because those in Power were the best or the wisest Men; nor does the Apostle tell us, If they were guilty of Male-Administration that they forfeited their Office, and might be resisted: But be the Governors the worst that can be, and so they were in his Time; yet having their Authority from GOD, for that Reason he requires Subjection to them, as to himself; and looks upon all Resistance to these his Vice-gerents, as an Affront to the Authority of his
own

own Commission: And thus, Whosoever resisteth the Power, resisteth the Ordinance of GOD. And then no wonder if the Judgment of GOD follow upon it: They shall receive to themselves Damnation.

NOW after *St. Paul* has given us the Reason of our Subjection to Princes, *viz.* That they are advanced by GOD, who has an absolute and uncontrollable Right to put the Government of the World into what Hands he pleases: He as a Motive, or Encouragement to our Subjection further tells us the great Advantages of Government: "That Rulers are not a Terror to good Works, but to the Evil; That they are the Ministers of GOD to us for Good, and Revengers to execute Wrath upon him that doth Evil;" And common Experience will confirm the Wisdom and Truth of *St. Paul's* Way of arguing, that be our Governours as bad as the *Roman* Emperours, in whose Time he lived and wrote, yet since the worst of Kings have open Courts of Justice for the Punishment of Murderers, Robbers, and Disturbers of the Publick Peace, notwithstanding their many Faults and Miscarriages in Government, and that the Christians, who were in our Apostles Time but a small Part of the governed Body, were persecuted for Well-doing, yet in the Main, and in Regard to the Body of the Subjects, these same Rulers were said to be a Terror to Evil-doers, by their executing Wrath and Punishment upon such: And upon this Account such a Ruler may well be called the Minister of GOD for Good to the People; of more Good than Evil, tho' he fail in many Particulars; otherwise, we can call no Governors in the World either good or bad; that is, not good in every Thing, nor Bad in every Thing; but if the Good out-weighs the Bad with Relation to the governed Body, then may such Governors be esteemed the Ministers of GOD for Good.

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LET me therefore ask Mr. *Bennet* the Question, Whether St. *Paul* intended to oblige the Christians of that Age, to yield Subjection to those Powers, which then governed the World? And then it may be proper likewise to ask, Whether what the Apostle here affirms, and assigns as a Motive and Inducement for their Subjection, *That Rulers are not a Terror to good Works, but to the Evil*, were true of the *Roman* Emperors, or not? The Text plainly resolves this in the Affirmative, when from both these Premises it immediately subjoins. "Wherefore ye must needs be subject not only for Wrath, but for Conscience sake; that is, since the Rulers are not a Terror to good Works but to the evil." Ye are to be subject to them, not only for Fear of them, and their Laws, but also out of Sense of Duty to GOD by whose Authority they reign.

AND as the higher Powers then in being were the Ministers of GOD for good, and a Terror to evil Works; so I believe it will hold true of all lawful Sovereign Powers in all Ages of the World; for there cannot well be greater Tyrants, than *Roman* Emperors were at this Time, and yet in Spite of their Folly and Wickedness, they were highly beneficial to the Common-wealth, in that they had Courts, and Officers to punish Murderers, Robbers, Disturbers of the Peace, &c. And though Justice be not so equally, or so universally administred under a bad, as under a good Prince; though a Tyrant may oppress many of his Subjects, and be the Occasion of great Calamities; yet while publick Government is maintained, it lays great Restraint upon Wickedness, and gives great Encouragement to Virtue, which is the true End and the best Improvement of human Power; this in a great Measure is true of the Worst and most Tyrannical Princes, and therefore the Argument for Subjection is good, even under a Tyrant.

IT is well observed by *Cardan*, of *Nero*, " That
 " as great a Tyrant as he was, in a few Months af-
 " ter his Death, there was abundantly more Blood
 " spilt, than in all his fourteen Years Reign. So
 that setting aside all Regard to the Divine Command
 for Subjection; and though we care not to be Re-
 ligious, yet if we will be but a little Wise, when-
 ever it is our Lot to suffer under oppressive Powers,
 since the Peace and Quiet of human Societies is in it
 self so great a Blessing, and the Publick Good is bet-
 ter consulted by the Preservation of Government,
 than by Resistance; it becomes every wise as well as
 good Man, to suffer patiently under a Tyrant, rather
 than by Resistance to shake and unsettle human Go-
 vernment: For all Government is the first Security
 of every Man's private Interest against the Injuries
 and Violencies of all other Men; and that will make
 it highly useful and beneficial at all Times, though
 never so ill administred. And were it not for Fear of
 Authority, every Man might be exposed a Prey to
 all Men, and all Mankind might fall into a State of
 War, than which State nothing can be more defence-
 less and deplorable, and yet nothing but Govern-
 ment can preserve us from it. So that when we
 shake off our Duty and Submission to that, we put
 our Selves and Families out of all Security against the
 Violence of all the World beside. It was therefore
 a wise Custom that *Sextus Empericus* reports to have
 been among the old *Persians*, " That the People upon
 " the Death of their Kings were allow'd five Days
 " Anarchy, that by the Mischiefs, Slaughters, and
 " Outrages committed in that short Interval, they
 " might be convinced of the Usefulness and Necessi-
 " ty of Government, and so set the greater Esteem
 " upon the succeeding Prince. " And if Men would
 but consider the great Usefulness of the worst Go-
 vernment, and whether it be better to endure the
 Insolence and Injustice of a Tyrant, when the Pow-
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er falls into such a Hand; or to be deprived of the Advantages of Government, and the Blessings of Peace and Order; we might then hope Men might be prevailed on, rather to bear the heavy Burthens of Tyranny, than to risque the many publick and lasting Calamities, that naturally follow Resistance and Rebellion.

WHAT a long Succession of unexampled Tyrants must have reigned in *England*, before they could have committed so many Inhumanities, as a few Years Civil War, for Liberty, Property and Religion brought upon it? Then did the Covenanting Saints pull down their King, to set up the Gospel; and rebell'd for Religion, when Religion damns us if we rebel. Surely no tyrant Salvageness could ever have spilt half so much Blood, as was then shed in any one eminent Battle.

LET therefore Mr. *Bennet*, the Patriot of Resistance, cease to upbraid the Doctrine of Non-Resistance, as the Doctrine of Slavery; since Men of Sense or any Experience in the Affairs of the World, cannot but see through the Delusion of fighting for their Liberties against their Prince, by which they always hazard bringing themselves into greater Slavery than they could have suffered, had they been patient under the worst of Governments: For Resistance to Authority, if it were lawful, is such a Remedy, as never bears its own Charges; and scarce any Nation ever made use of it, but lives to lament (and its pity but should be so) their own Folly in much more good Earnest, than they did the Grievances and Mis-carriages of the Government.

WERE the Advantages and Disadvantages of Resistance and Non-Resistance, but in this World, fairly estimated, it were much more eligible to submit,

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than to rebel against our King; but there can be no Comparison between these two, with those who take the other World into the Account. A King is the Minister and Vice-gerent of GOD, and so Kings are called GODS in Scripture: And as earthly Princes look upon every Affront and Disgrace done to their Ministers and Lieutenants, as done to themselves, so does GOD too. The same Punishment therefore that GOD has appointed for those who rebel against himself, has he awarded to such as resist his Vice-gerents here; for he who pulls down a Prince, denies GOD's Authority to set him up, and affronts his Wisdom in chusing him; for which such shall receive to themselves Damnation.

HENCE it was that *St. Paul* gives a Charge to *Titus*, to put them in mind, who are under his Care, to be subject to Principalities and Powers, to obey Magistrates, to be ready to every good Work, *Titus* iii. 1. Now, to put them in mind to be subject, implies it was a known Duty: And by calling it a good Work, shews Subjection to Government was a thing of very good Repute, among Christians, in those Days.

And the same Doctrine does *St. Peter* teach, when he bids, submit your selves to the King as supream, *for so is the Will of GOD, that with Well-doing ye may put to silence the Ignorance of foolish Men*, 1 *Pet.* ii. 15. And I must think the greatest Rebel would blush to say, in so many Words, that these two inspired Apostles intended to put a Cheat upon the World, and recommend Christianity to them by that, which is no Part, or Duty of Christianity; that is, to be subject to heathen, tyrannical and persecuting Kings, or Governours.

Festus told *St. Paul*, *That too much Learning had made him mad.* And its to be feared, says a learned Author

Author, *that some think too much Religion made him a Fool.* But the Scriptures assure us, "That the Wisdom which is from above, is peaceable and gentle: "That the Works of Righteousness are sown in Peace of them that make Peace: And we are commanded to follow after Peace and Holiness, without which no Man shall see GOD." Now how can both these be attained without Passive-Obedience, seeing to resist GOD's Law, would prove us impious; and to oppose the Ruler, would destroy Peace.

SINCE then the Tendency of the Gospel is, to render its Professors easy towards the Government of the Nation where it comes: And since CHRIST and his Apostles do, in the most express Terms, and under the most severe Penalties, forbid the Resistance of Sovereign Princes: Mr. Bennet's Doctrine, that in Case of Tyranny and Male-Administration, Princes are to be resisted, to me seems as much to be despised, as wondered at; for if they knew that all Christians were not obliged to such an absolute Subjection to Princes, as in no Case to resist: Why would they conceal so important a Truth, without giving the least Intimation of it? Was the Doctrine of Resistance more scandalous than the Doctrine of the Cross? Would not a Liberty to resist Powers, and to defend themselves, been a better Inducement to embrace Christianity, than a Necessity of Suffering the worst Things for the Name of CHRIST? Would not this have contributed very much to the Conversion of the whole Jewish Nation, who were fond of a Temporal Kingdom, had Christianity allowed them to cast off the Roman Yoke, to restore their ancient Liberties? So that there is no imaginable Reason, why CHRIST and his Apostles should conceal this Doctrine of the Lawfulness of resisting, persecuting and tyrannical Powers; especially at that Time, when if it had been lawful, there was as much

Use for it, and as great Reason to preach and publish it, as there ever was, or ever can be: And therefore we must either think very ill of our Saviour and his Apostles, or acknowledge, that this is no Gospel-Doctrine, never was, and never can be any Part of the Christian Religion. For there can no good Reason be assigned, why CHRIST at first should plant Christianity in the World by Sufferings, if it might afterwards be maintained and propagated by glorious Rebellions.

NON-RESISTANCE is as absolutely commanded as any other Law of the Gospel: Now should other Men take the same Liberty with other Laws, (and I see no Reason but they may) how easy were it to expound Christianity out of the World? Meekness, Patience, Humility, Self-denial, Contempt of the World, forgiving Enemies, Contentment in all Conditions are Parts and Branches of our suffering Religion; But may we not with as much Reason lay aside these Duties, as Non-Resistance; when the Practice of them exposes us to Losses and Contempt, and makes it impossible for us to take those Pleasures and Advantages of Life, which other Men enjoy? Surely to plead for Resistance, in Opposition to the plain and express Laws of the Gospel, in the Consequences of it, strikes at the very Foundations of Christianity, and only becomes the Mouth or Pen of an Infidel.

CAN any Christian believe that the GOD of Peace and Order, would give two contradictory Commands, the one to obey, and the other to resist Sovereign Powers? Or are we to think those many Precepts in holy Writ, for submitting to Princes to be delusive, and only intended for Compliments and Flattery? It is in vain to name the Doctrine of Subjection to such as hold themselves no longer bound to be

be subject than Things please, and gratifie their Humours: For no human Government can be so good but it may be guilty of great Miscarriages, and therefore ill designing Men can never want Pretences to disturb Governments, and foment Discontents and Jealousies betwixt Prince and People. Was there not Male-Administration in *Pilate's* condemning Christ when he pronounced him innocent? Yet even then, and in that very Act, Christ owned and submitted to his Power.

AND as taking upon me to correct and punish the Male Administration of the King's Officers, and to take their Commission from them, would be to usurp the King's Authority, it being in Effect a Setting up my self to be a King: So to punish Kings, and take their Commission from them, is no less than aspiring to be GOD by whom Kings reign, and to take the Government out of his Hands, as also the Doctrine that the Abuse of Power and Authority voids and takes away the Use thereof.

THE Principles of Resistance are so abhorrent to the Laws and Rules of Christianity, and so Destructive of all Governments of what Sort soever upon the Face of the Earth, that we may well wonder any pretending to that Suffering Religion should appear for them. They would dissolve the Universe, and cancel all Relations among Men, of Father and Son; Husband and Wife, Master and Servant, as well as of Prince and People. But can Men believe that relative Duties appointed by GOD, should cease by the Irregularity of either Party, whilst the Relation is unalterable? An unkind and unnatural Father, is still a Father; a cross and churlish Husband, still a Husband; a froward cruel Master, still a Master; and an injurious and oppressive King, is still a King! None can repeal or dispence with the Laws of GOD, that a Father should not be honoured, a Husband not revered by his Wife, a Ma-
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ster not obeyed by his Servant, or a King not submitted to, by his Subjects; And the Error of one can never Discharge the Duty of the other; the Relation standing firm, so that those Principles would cancel the Divine Laws: But they are over ruled in expresse Terms against Mr. Bennet, when we are commanded to submit *not only to the Good and Gentle, but also to the Froward, and even when we suffer wrongfully, and for Well-doing.* 1 Pet. ii. 18, 19, 20. True, it is, Almighty GOD dispenseth with His own Laws, as His infinite Wisdom thinks fit: Thus in Case of Adultery, he allows of a Divorce 'twixt Husband and Wife: And when ever Mr. Bennet produces any Exceptions in Scripture from the general Command of Subjection to Governments they may be allowed. But in short, his Doctrine of Resistance in case of Male Administration, and Abuse of Power will justify all Rebellions in the World, for none can want these Pretences which he allows for Rebellion.

MR. Bennet not being able to produce any Authority from the Laws of GOD or Man, for the Support of his Doctrine of Resistance, contents himself with Declaiming against those who are Enemies to it, and are for paying Passive Obedience to the Supream Powers. Thus Page 227. of his Memorial he complains, "That King CHARLES the I. was so far
" flattered into an Opinion of his Absoluteness, that
" He told His Commons, he was not bound to give
" an Account of His Actions to any but GOD only.

TO this, the ingenious Author of *Presbyterian Prejudice Display'd*, (whom Mr. Bennet calls Mr. Well-wisher,) replies, "That he always was of Opinion,
" Kings were accountable for their Actions to none,
" but GOD only; for if they are supream here
" on Earth, (adds he) who can be their Superiors?
" TO be Supream, and yet to have a Superior at the

the same Time, must imply a Contradiction ; and in Confirmation of this Opinion, *That the Supream is not accountable to His Subjects*, he cites *Bracton* the Lord Chief Justice in *Henry Ill's* Reign, a Person of great Authority in Law ; who in his *Lib. 1. c. 8. de Legibus & Consuetudinibus Anglia*, says, " That every one is inferior to the King, and he is inferior and subject to none, but GOD only ; He has not an Equal in his Kingdom, for if he had, he would by that Means lose his Superiority, since those that are equal have no Power over one another. And in another Place he tells us, " It is Punishment sufficient for the King, that he has GOD for a Revenger ; and that neither Judges, nor private Persons may presume to determine, or dispute upon the Writs or Actions of our Kings.

NOW in answer to all this, *Mr. Bennet* gives a Sally of his great Vanity, in pretending to instruct his *Wellwisher* with a Distinction between Supream and Absolute, which he says, " Is not impertinent here ; and which might have prevented his *Wellwisher's* weak Question, Who can be Superior to the Supream ? As also which might have protected himself from the Charge of a Contradiction imputed to him by the *Wellwisher*.

AND behold their over-bearing Distinction, before which *Mr. Bennet* imagines nothing can stand !
Risum teneatus amici !

" The *Wellwisher*, says he, for ought I know, may be supream in his own Family, but I hope he is not absolute and unaccountable for his Actions. I verily think (adds he) should he attempt to destroy Wife, Children, or Servants, they may call him to an Account, and resist him as supream as he is ; and are warranted by the Laws of self Preservation,

" tion, to do any Thing necessary for their own
 " Defence. I presume he will be hard put to it,
 " *says he*, to prove that the Case is not the same in
 " national Governments as in Families; to call Go-
 " vernors supream, and thence infer they are unac-
 " countable, is unaccountable Weakness, and childish
 " Triffling with the Word. The *Roman* Emperors
 " were Supream, and yet the Senate there thought
 " they had a Right to defend Themselves against
 " *Nero's* Tyranny, and ordered him to be whipt to
 " Death. *Def. of his Memor.* p. 69.

WHAT wretched Stuff does Mr. *Bennet* here
 bring for support of his Doctrine of Resistance. For
 my Part I cannot but think his Distinction not only
 very impertinent, but ridiculous; for how is the Case
 of a Master in his Family, and of a Sovereign in his
 Dominions, as to the Matter of Supremacy the same?
 His Master of a Family is subject to a Constable, to a
 Justice of the Peace, and to every Court appointed
 by the Supream Power to maintain Justice, and to
 preserve Peace. But in what Court will he implead
 Supremacy? Will he conjure up president *Bradshaw*,
 and the Rest of the High Court of Justice of Forty
 Eight, to judge and arraign Sovereign Supream Pow-
 er? The Horror of those Times, one may hope,
 should deter every Christian from coming into a Do-
 ctrine which wrought such Havock and Desolation in
 our Church and State. But our Author, as if his Po-
 liticks had run away with his Religion and Reason too,
 recommends the Senate of *Rome's* sentencing their
 Sovereign to be whipp'd to Death: Which the *Well-*
wisher well observes, is a strange way of arguing,
 from what was done by Heathens, to what ought to
 be done by Christians, who are under the most severe
 Injunctions to the contrary: The very Damnation
 GOD has threatned Resistance withal, seems too little
 to fright some from it.

MR. Bennet, for further Proof of his Doctrine, that the Supreme Power is to be made accountable here for what it does, lays claim to *Bracton's* suffrage, for his Side of the Question, and quotes his *Lib. 1. Chap. 3. Ipse autum Rex non debet esse sub homine, sed sub Deo, & sub Lege, &c.* "The King ought not to be subject to Man, but to GOD and the Law; because the Law constitutes the King. Let the King therefore give to the Law, what the Law gives Him, *viz.* Government and Power; for He is no King who governs Arbitrarily, and not according to Law: It is evident, He ought to be subject to Law, and govern by it, since He is GOD's Vicar, &c. And further, That the King is not the Minister of GOD, but of the Devil, when He declines to Injury or Injustice.

NOW, in all this cannot I find any Thing that overthrows the Well-wisher's Opinion, which is the very same that our ROYAL MARTYR gave for Answer to His hellish Judges at His Tryal, *viz.* "That He was not bound to give an Account of His Actions, to any but GOD only." And is not *Bracton* of the same Opinion, who tells us, "That every one is inferior to the King, and He inferior or subject to none, but GOD only?" Doth not then Mr. Bennet establish his Point notably by *Bracton's* Authority, when *Bracton* asserts, "The King is subject to none, but GOD only."

TRUE it is, that *Bracton* says, "It is the Law that makes the King, and that the King is subject to the Law." By which we may well presume, that great Lawyer was far enough from meaning, that the King receives his Sovereign Power from the Law, which in Hereditary Kingdoms cannot so much as to be pretended: Besides, there must be a Power superior and prior, which made the Law; for there

can be no Laws, without a Law-Maker ; and the King does not only make the Laws, but has the Sole executive Power thereof : And what is Law, but a dead Letter, without Authority to put the same in Execution? Since then the Law has no Authority, nor gives any, but what it receives from the King ; it is a wonderful Riddle how the King should receive His Authority from the Law? When therefore *Bracton* says, " The Law make the Kings. " We are not to take the Meaning of these Words, as Mr. *Bennet* does, " That when the King neglects the Law, and " sets up His own Will instead of it, He forfeits His " Power, and ceases to be a King. " For this, neither the Law of GOD nor Nations allow of. But when he says, " The Law makes the King. " He distinguishes a King from a Tyrant ; and his Meaning is, That to govern by Law, makes a Sovereign Prince a King, as King signifies a just and beneficial Power and Authority ; but when he governs by arbitray Will, and not by Law, he is a Tyrant, and not a King : Not that he ceases to be a Sovereign Prince still, or may be resisted ; for notwithstanding Princes abuse their Power, and violate those Laws, whereby they ought to govern ; yet GOD commands Subjects in no Case to resist : And it is not sufficient to justify Resistance, if Princes do what they have no just Authority to do ; unless we have also a just Authority to resist. He, who exceeds the just Bounds of his Authority, is liable to be called to an Account for it ; but then he is accountable only to those who have a superior Authority to call him to an Account. No Power whatever is accountable to an Inferior ; for this is a Contradiction to the very Notion of Power, and destructive of all Order and Government.

IT does not, in my Opinion, become any thinking Man to talk of the Authority of Laws, in Derogation to the Authority of Sovereign Power. The
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Sovereign Power makes the Laws, and can dispence with them too, which demonstrates, that there is a personal Power and Authority, antecedent and superior to Law. For though the Law be the Rule, according to which Princes ought to exercise their Power and Authority, yet the Authority is not in Laws, but in Persons; Otherwise, why is not a Sentence pronounced according to Law, by a Private Person, of as much Authority, as a Sentence pronounced by a Judge? Or how does an illegal Sentence pronounced by a Judge come to have any Authority? For a Sentence contrary to Law, cannot have the Authority of the Law. Why is a legal or illegal Sentence reverfible and alterable when pronounced by one Judge, and irreverfible and unalterable when pronounced by another? For the Law is the same, and the Sentence is the same, either according to Law or against it, whoever the Judge be; but it seems the Authority of the Persons is not the same, and that makes the Difference; hence it is, that the most illegal Sentence, if confirm'd by the supreme Power, is valid and conclusive; that being the last Resort, from whence lies no further Appeal.

BY all which it plainly appears, that there is an Authority in Persons, distinct from, and superior to the Authority of Laws; such an Authority, as, tho' it cannot make an illegal Act just and legal, yet can, and often does make an illegal Act binding and obligatory to the Subjects.

WHOEVER considers the Nature and the End of Government, must acknowledge that there should be some supreme and sovereign Power, to decide Controversies, to administer Justice, and to secure the Publick Peace, from whence there lies no Appeal, and which cannot or must not be resisted: For otherwise there can be no End of Disputes and Controversies,

lies, Men may quarrel eternally about Rights and Privileges, Properties and Preheminences; but without a settled Judge, in whom must be the last Resort, no Decision can possibly be made in Disputes, of *Meum* and *Tuum*, and the Regulation of Civil Affairs. Now I would desire Mr. *Bennet* to try his Skill in Framing any Model of Government, which shall answer the Ends and Necessities of human Society, without a supreme Power, that is, a Power of Punishing others, and to be unpunishable it self. For without this a Society is but a voluntary, and not a governed Society; And surely its next to having no Government, to have such an one, whose Judgment is not final, to determine Things; but settles two contrary Powers, which is *Regnum in Regno*, and a State of War: For what is a State of War, but where there is no Judge to decide the Difference, and to call the Contenders to Account?

WHEN therefore Mr. *Bennet* says, “ to infer
“ from Governours being Supreme, *that* they are un-
“ accountable to any on Earth, is unaccountable weak-
“ nels, and trifling with the Word; ” This shews
the Gentleman is much stronger at asserting than
proving; for whoever are for calling the supreme
Power to account, are for being higher than the High-
est; which is a Contradiction to the very Notion
and Meaning of Supreme: There can no more be
two Supremes in one Government, than two Omnipotents in one World.

BUT Mr. *Bennet* further cites from *Bracton*
“ That not only GOD and the Law are Superior
“ to the King, *but he has also*, his Court, (*viz.*) His
“ Earls and Barons to bridle him, if he be lawless.

IT is unquestionably Matter of Fact, that the Rebellious Earls and Barons, at a Parliament holden at
Oxford,

Oxford, in the Reign of *Henry the III*d, came there armed, and then forced that King to agree, That twenty-four Persons should there be chosen, to have the sole Administration of King and State; reserving to the King the Ceremonies of Honour; binding themselves by Oath to see these Things performed; and forcing the King to swear to observe the same; But these twenty-four, as Mr. *Echard* observes in his History, were far greater Tyrants than the King; so ill a Cure does Rebellion prove for Tyranny, that the Remedy is worse than the Disease: The King to recover his Power and Authority out of the Hands of such Usurpers, He, and His Barons take Arms against each other. In the first Battle the King was taken; *Simon de Montford*, Earl of *Leicester*, carrying His Sovereign as his Prisoner, about the Country; But in a second Battle, by the Valour and good Hap of Prince *Edward*, after great Slaughter, was *Simon de Montford* slain, had his Head Hands and Feet chopp'd off; and the King restored to his Royal Dignity.

AND such were the Effects of the Earls and Barons bridling their King, that by the Approbation of a Parliament, presently after this Battle held at *Winchester*, the King seized into his Hands the Charters of *London*, and other disloyal Towns; disinherited such as were on the Rebel's Side, and distributed their Estates among his well-deserving Subjects.

THUS stood the Doctrine of correcting and calling Kings to an Account, in the Reign of *Henry the III*d. when *Bracton* was Justiciar, and writ his Books of the Laws and Customs of *England*; so that when that Author tells us, *The Law*, as also, *the Peers are superior to the King*; we ought reasonably to suppose, he means, in Point of Direction, but not Coercion; For otherwise *Bracton* would be Self-contradictory, and his Testimony of no Credit, who *Lib. 1. Cap. 8.*

p. 5. says, *Si autem ab eo petatur (cum Breve non currat contra ipsum) locus erit supplicationi, quod factum suum corrigit, & emendet: Quod quidem si non fecerit, satis sufficit ei ad penam, quod Deum expectet ultorem, &c. i. e.* When a King is petitioned (tho' a Writ cannot be issued out against Him) there is yet Place left for Supplication, that He will correct what is amiss: Which if He does not, it will be Punishment sufficient to Him, to expect that GOD will revenge what is amiss; for no Man ought to presume so far, as to dispute the Actions of a King, much less to oppose or resist him. So that in my Opinion, no Author has asserted the Doctrine of Passive-Obedience and Non-Resistance in fuller and plainer Terms than *Bracton*.

THE Reverend Author of *Presbyterian Prejudice Display'd*, objecting to Mr. Bennet, that as long as the 13th of *Romans* was reckoned Part of the Canon of Scripture, so long Non-Resistance of Kings would be the Duty of every Christian. One might think Mr. Bennet, by his Answer jeers, when he says, "None defend the Resisting of Kings." But then he tacks about again, and tells you, "A King ceases to be a King, when he neglects the Law, and sets up his Will instead of it; and to resist such, says he, incurs not Damnation: As also, that to infer absolute Subjection due to Tyrants, (whom *Bracton* calls Ministers of the Devil) from the Apostle's enjoining it as due to good Princes, the Ministers of GOD, this says Mr. Bennet, is to argue weakly."

I have already observed how *Bracton* distinguishes betwixt a King that observes the Law, and that does not, giving one the Title of King, and the other of Tyrant. Further he says, "The King is either GOD's Minister, or the Devil's, according as he uses his Power." But does he say the King in any Case is to be resisted? On the contrary he tells you, "He
" may

“ may be supplicated, and may expect GOD to punish Him; but no Man may presume to dispute His Actions, and much less to resist them.”

IN like manner when Mr. *Bennet* asserts, “ That the Subjection *St. Paul* enjoins to be paid to the King, who is the Minister of GOD to us for good; does not belong to a Tyrant, who is the Minister of the Devil?” I have already observed how the worst of Kings are a Terror to evil Works, and Revengers to execute Wrath upon such as do Evil: And that though these good Offices be Motives for our Subjection, yet when these fail; there still remains an eternal Reason for our Subjection to Princes, viz. That they are ordained of GOD, and therefore that they who resist them, resist the Ordinance of GOD, and so shall receive to themselves Damnation. And hence it was that *St. Paul*, in his Epistle to the *Romans*, whom he had converted to Christianity, charges them upon Pain of Damnation, to be Subject to the higher Powers then in Being; who were the most bloody, arbitrary Tyrants that ever Reigned: For though they most grossly abused their Power, our Apostle reviles them not with being Ministers of the Devil, but enjoins Honour, as well as Tribute to be paid them, they being GOD’s Ministers, and therefore not accountable to any but GOD. And else where we find *St. Paul* secures the Magistrate from Reproach, as well as Resistance, even when he was judging him contrary to Law, *Acts* xxiii. 3, 5.

WE see then how Mr. *Bennet*’s approved Maxims, “ That the Law makes the King; that the Law is superior to the King; and that when the Proceedings of a King are Arbitrary, and against Law, He ceases to be a King, and may be resisted.” We see, I say, how ill these Maxims are supported by the 13th of the *Romans*, to which Mr. *Bennet* appeals; when
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in that whole Chapter there is not the least mention made of the Authority of the Law of the Senate, or other, but of the higher Powers, called *Ver. 3. Rulers; Ver. 4. the Minister of G O D*, and said, *to bear the Sword*, which by no Construction can mean Laws, but only the Person who is invested with Sovereign Power; in whose Dominions none can take the Sword but himself to kill any One; and if they do, they must answer it at his Bar. It is to such the 13th of the *Romans*; and the Tenor of the holy Scriptures direct us to pay unlimited Subjection; and were it not so, Government would be but a precarious Thing, a meer Name; and could never answer the Ends for which the G O D of Peace, and Order instituted it.

Mr. Bennet having weakly endeavoured in Favour of his beloved Doctrine of *Resistance*, to pervert the Laws of G O D deliver'd by St. *Paul*; he in like Manner makes Trial of his Skill upon our *English* Laws.

THUS the *Wellwisher* having argued from several Acts of Parliament, as 16 of *Richard 2 c. 55. 1. Eliz. c. 1. and 12. Car. 2. c. 30. That our Kings were not to be resisted*: Mr. Bennet according to Custom only asserts with an Air of Assurance, what lies upon him to prove; namely, *That these Statutes the Wellwisher cites, have really nothing for him, but what the Sound of Words affords.*

A bare *ipse dixit*, without Reason to back it, is never to be received. Let us then examine the Purport of these Statutes, that we may the better judge of the Truth of Mr. Bennet's confident Assertion. By the 16 *Rich. II. The Crown of England is subject to G O D alone.* Sir *Edward Coke* has explained what's meant by the Crown of *England* in *Calvin's Case*, viz. *The Person of the King.* And 1 *Eliz. c. 1. declares, The Queen's Highness the only supreme Governour of the Realm.*

alm. Now it is a Contradiction to common Sense, that the supream Power may be resisted, because Resistance implies Coercion, which is a distinguishing Mark of Superiority, and so cannot extend over the supream Power. And thus 12 Car. II. declares, *That it is the fundamental Law of this Kingdom, and ever hath been so, that no Resistance or Coercion is to be used against the King, either by Parliament, or People, or any other Persons whatsoever.* And by 13 Car. II. c. 6. All even defensive War against the King, by either, or both Houses of Parliament, is declared, *To be unlawful, and the Power of the Sword is recognized to be wholly and solely in the King.* Now certainly we must unlearn the *English* Tongue, and look for some other new Signification of Words, to believe as Mr. Bennet says he does, *That these Statutes have really nothing against the resisting of Princes, but what the sound of Words affords.*

AND further, as the Sense and Meaning of Words are best known by the Design on which they were writ, so these two last Statutes being made upon the Restoration of King *Charles II.* after the grand Rebellion of Forty one, is convincing, that the Purport and Meaning of these Statutes was to prevent all Rebellion, and resisting of King's for Time coming.

NOW these Laws being too exprefs to admit of Resistance, without making them contradictory and even Nonsense! Mr. Bennet, rather than seem to want a Reason for what he says, is for putting us off with a very bad one. Thus, he who in his 70th Page, is, *For having a King if he neglects, or violates the Law, to be unking'd*; tells us Page 72. *That Laws however expressed in general Terms, are yet to be understood with Exception for Cases of the utmost Necessity.* But these Cases of Necessity we are not to hope Mr. Bennet will allow to Kings, only to conscientious Rebels, who are to

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preserve Liberty, Property and Religion, by the Breach of GOD's most holy Commands, and the Violation of the Laws of Kingdoms. So that the King is pinn'd down upon the Forfeiture of his Crown to the Observance of the Laws, while his Subjects in Cases of Necessity, may break them. Hence it is, that Mr. *Bennet* commends Churches and Nations for chastising their Kings in such Cases, But surely such Cases of Necessity come very ill from the Mouth or Pen of a Minister, or Preacher of the Gospel, it being very bad Divinity, that GOD lays us at any Time under any Necessity of Sinning.

BESIDES, an Exception, or one of Mr. *Bennet's* Cases of Necessity ought not to be supposed against the plain and express Letter of the Law; else our Laws would be Blanks, and might be overturn'd at Pleasure! The Robber, the Ravisher, and many other Sinners, as well as the Rebel, may plead Necessity for their Transgressing the Law! I will here borrow the Words of Mr. *Pym*, a true Patriot I dare say with Mr. *Bennet*, which he spoke against the brave Earl of *Strafford* at his Trial, but are fit to be urged against Mr. *Bennet* upon this Occasion. "If you take away the Law, said that Gentleman, all Things will fall into Confusion, every Man will become a Law unto himself, which in the depraved Condition of humane Nature must produce many great Enormities. Lust may become a Law, and Envy may become a Law; Covetousness and Ambition may become Laws and what Dictates, what Decisions such Laws will produce, may easily be discern'd." And thus say I, if it be a settled Maxim in our Law, *That we must not distinguish where the Law does not distinguish*. Then surely we cannot except where the Law does not except, and what Dictates and Decisions Mr. *Bennet's* Cases of Necessity may produce, may easily be discern'd. For whoever have Power to make Exceptions in Laws, have the whole
Legisla-

Legislative in their own Hands, and may make our Laws speak what they please. And if we will not allow such an Authority in the King, Who are those Subjects that may pretend to it?

FOR my Part, I do not see Mr. *Bennet* pays more Regard to Divine, than human Laws, when they stand in his Way. Thus, though in holy Scripture no Duty is more frequently, and not one under a more dreadful Penalty can be enjoined, than *unlimited Subjection to the supreme Power*; yet diametrically opposite to divine Precepts, does he teach *Resistance*, which provokes me to say, he either ought to set up for a new Bible, or utterly reject what is so plainly condemn'd by this, we profess to believe.

NAY, such is his distempered Fury against the Ministers of the establish'd Church of *England*, who do maintain the Doctrine of Non-Resistance, which by the Laws of GOD, by the Laws of the Nation, and by Articles, Homilies, and Canons of our Church, they are most strictly enjoined to teach, and defend, that in Defiance of all these Ties, Mr. *Bennet* in his *Defence of his Memorial* Page 74. involves them in the Guilt of Perjury. And in his Page 139. as if he had a whole General Assembly in his Belly, he dooms them to stand in the Pillory.

NOW as Sin is the Transgression of the Law, it might be expected from Mr. *Bennet* to have shewn, and proved very well too, what Laws this venerable Order of Men had transgressed, before he pronounced against them such a Sentence.

NOR can I see either Scripture, Reason, or Argument that he brings for his Doctrine of *Resistance*, only applauds such as practise it; and pretends the late Revolution has established it, and for ever baffled Non-Resistance

stance and Passive Obedience. An Appeal then to the publick printed Accounts of the Revolution must be the best Means to satisfy us in this Matter. And there we find, " That King *James* having abdicated the Government, and the Throne thereby become vacant, it devolved to the Lords and Commons, the only remaining apparent Parts of the Legislature, to supply the Defect by providing a Successor." And this they did without putting the Revolution on the Foot of Resistance, and without repealing those Laws of Church and State, which bar all Coercion upon the Crown. It is of these Laws Mr. *Bennet* complains, *Page 331. Mem.* " That the Parliament had so far advanced the Prerogative of King *Charles II.* as to put the Sword into his Hands, and had tied up the Hands of the Nation from resisting him: And another Sort of Men, *adds he, meaning the Clergy,* made it Gospel, and bound it on the Conscience upon a Penalty of Damnation.

ONE might have expected to hear from a Minister of the Gospel, that the higher Powers had an higher Sanction, than Parliamentary or Church Men's Authority: For our blessed Saviour in his Reproof to *St. Peter*, for drawing his Sword even in his Defence against Lawful Authority, sufficiently proves the higher Powers are not to be resisted.

SO that both Houses of Parliament in King *Charles II.* his Time, disclaiming any Power of taking the Sword, or levying War offensive or defensive against the King, his Heirs, or Successors; was not as Mr. *Bennet* complains advancing the Prerogative; but only Declarative of that just Power and Authority which by the Laws of GOD, as well as the Nation, was due to our Kings.

NEITHER ought the other Sort of Men be blamed by Mr. *Bennet* who bound the Doctrine of Non-Resistance

Resistance upon the Conscience, on Penalty of Damnation; since the inspired Apostle St. Paul assures us, "That GOD has left his Magistrates under no less Guard, than that of the eternal Ruin of Resisters."

AND though Religion has suffered great Decays in the Succession of many Ages, yet for the first ten Centuries, no Father, or Doctor of the Church, or any Assembly of Churchmen can be named, who have taught or maintain'd the Doctrine of *Resistance*. We are told about the End of the eleventh Century, this *pestiferous Doctrine* took its first Rise, and was broach'd and vented by Hildebrand, who was Pope Gregory the 7th; But it must seem strange, that this Doctrine should go down so glibly with another Sort of Men, who pretend to be the greatest Haters of Popery, and the strictest Observers of Scripture, of any who are baptized into the Christian Faith.

HOWEVER, it is certain, that as well since the Revolution, as before; every Minister of the Church of *England*, is injoyn'd in the Pulpit to pray for the King, "in all Causes, and over all Persons" "supreme Governour."

AS likewise the 30th of *January*, and the 29th of *May*, the Subject of the Solemnities of those Days are against Resistance.

NEVERTHELESS it is not to be deny'd, That by the Statutes, 1 *Will.* and *Mary*, c. 2. And 12 *Will.* 3. c. 2. it is provided, "If a King or Queen of *England* turn Papist, or marry a Papist, in that Case, and in no other, they are to be excluded from the Throne, and their Subjects absolved of their Allegiance."

ALTHOUGH

ALTHOUGH an Assembly of Men, who in the Pious Times of 1658. were called *Divines*, and who, Mr. Bennet in his *Memorial*, p. 306. says, "were such Parish Ministers for a serious Sense of Religion, and a hearty Regard for the Interest of Souls, as this Nation has not enjoyed since;" these Men in their *Sovey* Meeting declared, "That even Infidelity, or Difference in Religion did not make void the Magistrates just Authority, nor free the People from their Obedience."

LET Mr. Bennet, however, muzzle his Doctrine of Resistance, till he can find express Licence from the Laws of GOD, and the Nation to resist; and he will deserve the Name of a *Better Christian* and a *Better Subject*.

BUT such is Mr. Bennet's mis-guided Zeal against bad Rulers, that he is for having them set aside and so forfeit their Government. Let but Writers of Memorials, and Preachers be so dealt with, and set aside for *Mismanagement*, and I will venture to say Mr. Bennet ought not to have the Liberty either of the Press or the Pulpit, if he preaches as he writes.

IT is but reasonable to expect Mr. Bennet should not be more severe, than the Laws against Kings: And it is certain while Government is in the Hands of Men, there will be Mismanagement, and Miscarriages, for Kings, like others, are subject to Vices and Frailties: It were adviseable therefore, that Christians would learn of *Cornelius Tacitus*, a wise Heathen, to consider, *Vitia erunt donec Homines, sed neque continua, & meliorum interventu pensantur: Et quomodo sterilitas aut imbres, et cetera natura mala, ita luxus vel avaritia Dominantium toleranda*; for otherwise the World would be turn'd upside down, and become the Field of Blood.

AMONG

AMONG all the Reflections I meet with from Mr. *Bennet*, I find none more bitter, than his scurrilous Reproaches against those of the Clergy of the Church of *England*, who, he says, p. 76, *Find* of his *Memoirs*, " have recanted their own Doctrine of Non-Resistance, when it came to be applied against themselves, and have shewn whatever Regard they pretended to sovereign Princes, they had a greater Regard to their own Interest. " And in the like Strain he tells us, p. 354. *Mem.*

" But the Jest on't is; *says he*, " That after this Set of Men (meaning the Clergy of the Church of *England* upon the Bill of Exclusion against His Royal Highness the Duke of *Tork's* Succeeding to the Crown) had preach'd and voted the Duke into the Throne, they desert him, and help to pull him down again; His Title they make Divine, and his Power irresistible and absolute, in Spite of the Constitution, and afterwards fall upon him with Sword and Pistol. They were for having him King, and for complimenting him with excessive Power, to be used for them, and against others, but seeing themselves disappointed, when he stretch'd forth his Hand, and touch'd them, then far-well the Doctrine of Non-Resistance, they will rather venture Damnation in the next World, than to be undone in this.

I N Answer to all this, I have to observe, That Kings rule by Divine Right, and are also irresistible, are such flagrant Truths, as none can deny, who believe Scripture.

AND if, as I have already hinted, the printed Debates of the Convention, (which sate from 22d of *January*, to the 7th of *February* before the two Houses came to a Resolution) may be relied on; " We

We there find " the Revolution turn'd upon Abdication, and the Vacancy of the Throne; that the King had withdrawn himself out of the Kingdom, and left the Nation without a King! " And it's remarkable, that in all these Debates the Commons themselves did not bring any Arguments for Resistance, there being no one Law whatsoever that could be made to speak in its Behalf. All which serves to spoil Mr. Bennet's Jest upon that Set of Men, who, he says, " having preach'd King James into the Throne, fell upon him with Sword and Pistol, to pull him down again, resolving rather to venture Damnation in the next World, than to be undone in this.

BUT I would fain know what the Ministers of the established Church of *England* can do to please Mr. Bennet? If they maintain the Doctrine of Non-Resistance; he involves them in the Guilt of Perjury; is for having them stand in the Pillory, and affirms, *they really libel their Church*. And if they give into the Doctrine of Resistance, he then tells them, " They have recanted their Doctrine, and are rather for venturing to be damn'd in the next World, than to be undone in this." So that they are to expect no fair Quartet either Way.

IT is strange, That a Man who pretends to be a more than ordinary strict Enquirer after Truth, and into the Controversies betwixt the Dissenters and the Church of *England*, should charge those with Perjury, and libelling that Church who teach and maintain the Doctrine of Non-Resistance; seeing in all her publick Offices, which are the truest Indication of the Sense of a Church, whether in her Liturgy, Articles, Homilies, or Canons, she fully and plainly requires Passive Obedience, and Non-Resistance to the highest Powers.

AND

A N D as for his other Charge against those, who he says, "Have bid Farewell to the Doctrine of Non-Resistance, and will venture rather to be damn'd in the next World than undone in this!" This comes with a very bad Grace from him, and is a sour and harsh Requital for espousing his Principle, who upon every Occasion recommends *Resistance*, and commends those who do not leave their Kings to the Judgment of **G O D** in another World, but chastise them in this.

B U T if in his Opinion, *such venture Damnation*, what will become of the whole Sect of Presbyterians, who by Principle as well as Practice, maintain the Doctrine of Resistance; and who, I believe, never got Footing in any Kingdom or Country, but by Sedition and Rebellion.

A N D as to the remaining Part of Mr. Bennet's bitter Reflections on that Set of Men, who after they had preach'd the Duke of York into the Throne, deserted and pulled him down again with Sword and Pistol. Were all this as true as by the printed Account of the Revolution, it seems to be otherwise; and had that Set of Men been as loose in their Loyalty to that Prince, as Mr. Bennet can represent them, it ill becomes a Presbyterian to upbraid them with it. For it is too recent to be forgot, how, when that King soon after he was on the Throne, had let the Faction loose against him, by a new Toleration grounded upon his dispensing Power: For this, the whole Herd of Dissenters *bosanna'd* him next to Blasphemy, as may be seen in their several printed Addresses; telling him, "That he had restored **G O D** to his Empire, meaning over Conscience; that his Majesty had an Empire in their Hearts, divided with **G O D**. And they wished there were Windows in their Breasts, that He might see their Loyalty, Truth, Fidelity and Gratitude which they then vowed to him."

And yet no sooner was this unfortunate Prince off the Throne, than that for which they had before cried Him up to the Heavens, they with the loudest Clamours for the self same Thing blacken Him, as being a *Breach of the Law, and an Instance of his arbitrary Government.* This shews the good Nature and Sincerity of these Men, and how far they are to be trusted, or won by Obligations.

AND was not the whole covenanted Work of Reformation, as those Men termed it, carried on by Swearing quite through, what they never intended to perform. They swore Allegiance to King *CHARLES* backed with their Protestations of Sincerity, at the same Time when they raised Armies, and fought against him.

NAY after they had conquer'd, and then betray'd, and sold this pious Prince into the Hands of the worst of his Enemies; the *Scotch* Parliament still remained so loyal, as to raise an Army for the Rescue of the King out of the Hands of his Murtherers, which they sent into *England* under the Command of Duke *Hamilton*, this was called the Duke's Engagement. Which Engagement, tho' authorised by the Parliament, the General Assembly of the Presbyterians declared it to be an unlawful Engagement; as also that nothing ought to be transacted with the King, nor for Him, till he had first taken the Covenant, abolished Episcopacy in *England* as he had done in *Scotland*, turn'd out all whom they called Malignants; that is, all his Friends who had been true to Him, and put the whole Power into the Hands of the godly, who raised Rebellion against Him.

AND what did these same Men do after the Good King was murthered? They put those who were concern'd in the Duke's Engagement, to open Penance on the

the Stool of Repentance, and prosecuted them as Malignants and Traytors to their Covenant, for no other Crime but that of endeavouring to rescue their King out of the Hands of His Murtherers.

IN the same Paths as I have already observed, did the *English* Rebel Parliament in Forty One walk, for there was a strict and close Agreement and Correspondence made and kept; betwixt the Presbyterian covenanting *Kirk of Scotland* and the Presbyterian covenanting Parliament of *England* to ruin the best of Kings, and the best of Constitutions in both Church and State

FOR these Men took up Arms upon Pretence of preserving the King's Person and Government, when their whole Scope was, to take sovereign Power out of the King's Hands, and Place it in their own, which they employed to the Destruction of the King, and his most Loyal Subjects; and all this as they pretended, to secure themselves from the Encroachments and Fears of the most merciful Prince, that ever sat upon the *English* Throne, who to satisfy their unreasonable Jealousies, had granted to them the chief Power and Prerogative of the Crown; but they were not satisfied while the Crown was upon his Head, or his Head upon his Shoulders.

SUCH Transactions sufficiently show the Danger of Rebellion, that when Men have wantonly broke loose from the settled Rules of Religion, and Obedience to Authority, they will stick at Nothing; neither False Promises, nor Oaths, invented Lies, foully aspersing the best Men, and extolling the Worst; mis-representing the fairest Intentions, and glossing over the most Wicked, which with the dreadful Consequences of a War, ought to warn us from being deceived, by the specious Pretences of Rebels and Usurpers, and trusting to their Faith, never yet

kept by any of them, after they had by these Means gain'd their Ends; For such Men, whose chief Topick is, Liberty and Property of the People, and against the Tyranny of the Prince, no sooner get into the Power, than they bring an hundred fold more Ruin and Destruction, than they would suffer from quietly submitting to their King.

AND no Age or History affords us Instances of this Kind beyond our own; none can equal the horrid Tyranny and Oppression of our Deliverers in Forty one; when three flourishing Kingdoms were set all in a Flame, which yet that Ocean of Blood then spilt could not Quench. The Constitution of both Church and State were subverted, under Pretence of preserving them inviolate. The Lives, Liberty and Property of the Subject were exposed to the Arbitrary Sword of the Deliverers, whom they pleas'd were made Delinquents, their Estates sequestred, their Persons imprison'd, banish'd and murder'd, and as to the Rights and Privileges of Parliament, these were so little regarded, that as I have already observed, several Worthy Members of the House of Commons were expell'd and imprison'd by the prevailing Party thereof, only for not concurring with their unjustifiable Proceedings; And how this House of Commons assumed to themselves the whole Power of the Nation, is too well known to be deny'd.

NEITHER wanted they the Pulpits to advance their Designs, their seditious Lecturers every where insinuating to the People all the Falshoods and Scandals which might work in them a Dislike towards the King, and all those who adhered to the ROYAL CAUSE, and stir up all Persons able in Body to take Arms, and others to give Aid with their Purse, towards carrying on that glorious Work, as they call'd it. And some of them proceeded so far,

far, (particularly Mr. Benner's Loyalist, Mr. *Christopher Love*, in his Sermon at *Uxbridge*, where the King and Parliament were upon a Treaty of Peace) as to pronounce the Neglecters of this Cause, accursed from GOD, wickedly perverting that Text of *Curse ye Meroz*, and applying it to their present Purpose. And Dr. *South* in one of his Sermons tells us, " That one of the Regicides, particularly Colonel *Axel* declared, before he suffered, that he was engaged into the Rebellion by *Calamy's* and *Brook's* Sermons, who made the Cause of the Parliament so meritorious, that he thought Salvation could not be attained by any who neglected it.

BUT that which ought to have silenced all the seditious Murmurs, and Complaints of these Trumpeters of Rebellion, was, that the good King out of his fatherly Love and Tendernefs to his People, before the Rebellion commenc'd, gave up the several disputed Rights and Grievances, whether Real, or Imaginary; healing them by new Laws, made for that Purpose; so that in Effect, the Pretence of Male-Administration was removed, before the Rebels came to carve out their own Remedy by the Sword.

THESE Fanatical Preachers were the Men who proclaimed War in the Name of Christ, the Prince of Peace, and were for writing the Reformation of this Kingdom in Letters of Blood, which provoked the Earl of *Clarendon* to exclaim against these Pulpit Incendiaries, and to say, " That the preaching Rebellion out of the Pulpits, was so much worse than the proclaiming it in the Market, as the poisoning a Man at the Communion, would be worse than Murdering him in a Tavern.

AND yet after all the Success of the Presbyterians (as the Revd. Mr. *Eachard* in his History observes,) " who

" who had made every Thing subject to the Powe^r
 " of the Sword! A Party *says he*, who after the Re-
 " drefs of Grievances had from both Nations, did
 " embroil *England* first into Tumults, and then into
 " a destructive War, in which more noble Houses
 " were plunder'd and demolish'd, more Churches
 " sacrilegiously prophan'd and spoil'd, and more Blood
 " spilt like Water, within the Space of four Years,
 " than had happened in the long Wars betwixt the
 " Houses of *York* and *Lancaster*. A Party that had
 " been victorious in all Respects against Monarchy
 " and Episcopacy; yet after all their Triumphs, their
 " Spoil, and publick Ruin, the Puritanical Preach-
 " ers, after they had driven out most of the Regu-
 " lar Clergy, and in Imagination devoured the
 " Church Lands; were outwitted and defeated by
 " their Stipendiaries, their Disciples in Iniquity, the
 " Independants: Nor did they ever see their Dear
 " Presbytery settled, or their Lay Elders fixed in
 " any one Parish of the Kingdom, but the Covenant
 " (the Idol and stalking-Horse of Rebellion) cast in-
 " to the Fire, as an Almanack out of Date.

AND thus were the Presbyterians grown fat
 with the Spoils of the Crown and the Church, and
 guarded (as they imagined) with invincible Armies,
 scatter'd like Dust before the Wind, turn'd out of
 Power, and exposed to Contempt and Scorn: And
 what was wonderful, and like the peculiar Hand of
 Heaven; all this was done so easily, and so little Noise;
 that the Loss of that exorbitant Power did not cost a
 broken Head, or a bloody Nose; in purchasing of
 which, they had wasted Millions of Treasure, and
 poured out Oceans of Blood.

I have given an Account of these Matters, to shew
 with what a biased Pen Mr. *Bennet* has writ his *Me-*
morial, who commends the Members of the Parlia-
 ment of Forty-One, for *True Patriots of their Country*,
 and

and the False Teachers of those Times, " for such
 " Ministers for a serious Sense of Religion, and a
 " hearty Regard for the Interest of Souls, as the
 " Nation has not had since. " But of these Latter,
 take a juster and truer Character from Sir Roger
L'Estrange, " That they had the Form of Godliness;
 " without the Power thereof, that they preached up
 " Treason and Blasphemy in the Pulpit, giving GOD
 " thanks for Murder, and seizing by Fraud another
 " Man's Office and Living; and refusing the Com-
 " munion to such as refused their Covenant.

BUT to shew further what a bold Undertaker
 Mr. Bennet is, p. 299. *Memoir*. he there asserts, (if
 you will take his Word) " That as to the Tragedy
 " of the Death of King *Charles 1st*, that the Presby-
 " terians are accused of by their Enemies, they are
 " either innocent of that, or it is impossible for any
 " to be Innocent. And for Proof hereof, he refers
 " to a Paper signed by sixty Presbyterian Ministers,
 " and delivered by some of them to the Officers of
 " the Army who murdered that King, praying that
 " that they would not dare to draw upon themsel-
 " ves, and the Kingdom, the Blood of their So-
 " vereign.

AND now to have my Turn in asserting too, I
 will venture to say, that either the Presbyterians
 were guilty of the Murder of the good and pious
 King *Charles I.* or it is impossible for any to be
 guilty, and because Men are better known by what
 they do, than what they say, I will appeal to the
 Actions of this Bloody Sect of Men.

IT is well known that the Presbyterians of both
 Kingdoms *England* and *Scotland*, began and carry'd
 on their Rebellions against their lawful sworn King,
 and that in all their Treaties for Peace with the
 King,

King, that his Majesty shall take the Covenant, and establish Presbytery in *England*, as he had done in *Scotland*, was the Condition, *Sine qua non*: This, with abolishing Episcopacy, and the Liturgy of the Church of *England*, and denying Toleration to those of that Communion, might make Mr. Bennet asham'd to insist, that the Rebellion of Forty one was begun by Church of *England* Men.

AND to pursue this Argument further; How the King became the Parliament's Prisoner, how barbarously the Presbyterians treated him, refusing His Majesty those Comforts of Life, which ought not to be denied by Christians to the meanest of their Captives; as also how the Independent Party, and *Olivier* at the Head of them, out-trick'd the Presbyterians, by snatching the Royal Sacrifice out of their Hands, and giving that Stroke with the Ax, which it's too probable the Presbyterians would have done themselves; these Occurrences I have already observed! For where is the Difference betwixt Rebellion and Regicide? The one is in Order to the other. And the same Arguments which justify the one, must needs justify the other, as in the Eye of our Law the Punishment for these Crimes is one, and the same, (*viz.*) *To be hang'd, Drawn and Quarter'd, &c.* And their Indictment runs, *For compassing and imagining the Death of the King*; The Law presuming, " that " whoever takes up Arms against his King, would " kill him too.

IT cannot be denied, that the Armies which fought against the King, were commissioned and payed by the Presbyterian covenanting Lords and Commons; And that the King was not kill'd in Battle was not owing to Presbyterian Loyalty, whose Principles and Practices, more guilty than the Ax which cut off our ROYAL MARTYR's Head, would murder

murder all Kings and Queens who favour not the Doctrine and Discipline of their *Kirk*.

A N D whoever will consider how the good King was disarm'd, dethron'd and Imprison'd by his Presbyterian Subjects; and so made an easie Victim for their younger Brethren in Iniquity (the Independants) whom they had taught to rebel; must rather come into the learned *Salmasius's* Opinion, "That the greatest Share of the Guilt of the King's Murder lies at the Presbyterian's Door," than believe Mr. *Bennet's* bare Assertion, "that either the Presbyterians were innocent of the Murder of King *CHARLES I.* or it was impossible for any one to be innocent.

W H I T H E R will Men wander, when they seek to defend what themselves know to be wrong! When they give themselves up to the Drudgery of Writing for a Party!

T H I S confident Assertion of Mr. *Bennet's*, is grounded upon no better Foundation, than a Letter, signed by sixty Presbyterian Preachers, and delivered to the General and Council of War, "praying they would not bring upon themselves and Nation, the Blood of their Sovereign.

H E R E then I must observe, that the General being a Presbyterian, who had fought several Battles against the King, who had quieted the *London-Prentice-Boys*, when they made an Insurrection, seized the Magazine at *Leaden-hall*, and cried out for GOD and the King; and who also fought and subdued ten thousand *Kentish* Men at *Maidstone*, who had taken up Arms to rescue the King out of the Hands of his Murderers, such a General (as appeared at the King's Murder,) could have no Regard for preventing the Effusion of the Blood of his Sovereign.

A N D if we further consider, that this Letter came from a Set of Men, who had preach'd the Nation into Rebellion against their King, and whose tenderest Mercies were Cruelties against that pious Prince; and if we reflect on the Time when this Letter was

R

pre-

presented, *viz.* The 18th of Jan. 1648. When the Presbyterians over-witted and supplanted by the Independants, were under the Hatches, being over-top'd and worm'd out of Power, and having their Prey (the King) by Force taken out of their Hands, and were now like to loose the Fruit of all their Labours in the Rebellion; these Things if duly considered, must in my Opinion, determine any thinking Man to believe, that the Shew of Tenderness and Concern in the Presbyterian's Letter, for preventing the King's Murder, might rather be a Piece of Management, and the last Game they had to play to save themselves, they, when it was too late, saw their Power and Tyranny was to expire with the King's Life, they therefore might wish the King to live, in Hopes to make the King their Tool, to hew down the Independants, and then to set themselves in the Saddle again; But to argue from the aforesaid Letter "that either the Presbyterians were innocent of the King's Murder, or it was impossible for any to be innocent" is according to Custom with Mr. *Bennet* strongly to assert what he cannot prove: For it is a Thing known to the World, that the Presbyterians laid the Foundation of all the Mischief which happen'd to the King; that in several Battles they endeavoured to kill him, that they murdered several of the Greatest and Best of his Majesty's Subjects, only for endeavouring to save him from being murder'd; and further, as the Independent urged, that "the Presbyterians had murdered the King in his Regal Capacity in disarming and imprisoning him, while they only brought the Man, *CHARLES STUART*, (the grand Malignant) to condign Punishment, which the Presbyterians by their solemn League and Covenant made them swear to do.

FOR though the Independants getting the King out of the Hands of the Presbyterians, murdered His Person, yet whoever will judge what the Presbyterians would have done, by what they had done, can

can hardly hope they would have spared His Majesty's Life, according to the Saying of that Good King, *That there were but few Steps betwixt the Prison and Grave of a King.*

AND no less shameful are the Boasts which the Presbyterians make of their Loyalty to King CHARLES 2d, and of their being Instrumental in His Restauration, wherefore it may be proper to relate their Carriage in that Affair.

WHEN the Independants got the Ascendant over the Presbyterians, their Contest being for Power and Plunder, and not Religion; For if we rely on our Blessed Saviour's Rule for judging of Men, *viz. By their Works you shall know them*, there was no Religion between them both; then was it that the Presbyterians could find no Way to retrieve themselves, but to try to make a Presbyterian, and a Property of the young King; and thereby gain the Advantage of the Royal Name on their Side against their Enemies the Independants. In Order hereto, the Presbyterians in *Scotland* sent Commissioners to treat with the King then at *Breda*: The Poor young King through the Difficulties of his Affairs, ventures his Person with his *Scotch* covenanting Presbyterian Subjects, who had sold and betray'd his Royal Father, after he had fled to them, and was promised their Protection.

AND as an Earnest of what he himself was to expect from them; They but about two Months before, had in a most infamous Manner, hang'd the glorious Marquis of *Montross* His Majesty's Commissioner and General, only for engaging in his Sovereigns Cause, whom the unhappy Event of War had made their Prisoner.

HOWBEIT, the *Scots*, towards the Accomplishing their own Designs, raised a considerable Army, which they promised the King to employ for the Recovery of his Rights, and the bringing the Murderers of His Father to Punishment: In the Conduct of

which Army, His Majesty was not permitted to have any Hand, no not so much as to be personally in that Part of the Realm where it was.

THE Members sitting at *Westminster*, being alarmed at these Preparations in *Scotland*, send their trusty Trojan *Oliver Cromwel* with an Army thither, to expostulate with their back-sliding Brethren of that Kingdom, for offering to restore the King.

BUT I must not omit to observe, that General *Fairfax* was voted at *Westminster* to march to *Scotland* to quell the Brethren; But his squeamish Conscience made him lay down his Commission, rather than draw his Sword against his Presbyterian Brethren. This General scrupled not to hold his Commission at, and after our ROYAL MARTYR's Murder, which I mention to verify the Reverend Mr. *Carte's* Observation of this Set of Men, "That they
" have their Reason and Faith under entire Subjection
" to their Inclinations and Passions, or the Interest of
" their Cause and Party.

AND such was *Oliver's* Success at the Battle of *Dunbar* in *Scotland*, fought the 3d of *September* 1650 against the *Scots*, that he obtain'd an entire Victory, taking more Prisoners, than he had Soldiers in his Army.

MOST certain it is, that the late great Defeat so startled the whole Presbyterian Party in *Scotland*, that the Case was now altered, and His Majesty sent to by the Grandees, earnestly desiring his Presence with them, and to court him with the fairer Assurance of their Fidelity, His Majesty is forthwith crown'd, as was stipulated with him at *Breda*; But nothing less intended by the Presbyterians all this Time, 'till they had sufficiently peeled almost all Royalty from him, for by Way of Preliminary to his Coronation, they urged " His taking their Hel-
" lish Covenant, his signing a Declaration, wherein
" he should lay the Blood and Guilt of the whole
" Rebellion upon his Father and Himself, and justify
" the Loyalty and godly Intentions of those who had
" fought

“ fought against them, should discard all Malig-
 “ nants, which were they who had served his Fa-
 “ ther and Himself, and should root out Episcopa-
 “ cy in *England*, as well as *Scotland*.

THE King refusing, as he had very good Reason, these Conditions; the Commission of the General Assembly met at the *West-Kirk*, at *Edinburgh*, drew up the Declaration, commonly called “ The Act of “ the *West Kirk*, wherein they renounce the King “ and his Cause upon any other Terms. ” And they obliged the Committee of Estates then sitting, to ratify the same.

THE worst of the Heathen will rise up in Judgment with these Saints, and condemn them; There is not to be found in any History such Instances of rooted Hypocrisy and Treachery; however the King finding himself thus deserted and betray’d, and nothing else to save him from immediate Ruin, and being deliver’d up, as his Father, into the Hands of his implacable Enemies, was forced to agree to these most unreasonable and wicked Terms.

AFTER this an Army is rais’d, which the King headed, and by the Way of *Carlisle* marched into *England*, which *Oliver* pursuing, defeated entirely at *Worcester*, GOD not permitting those Men who had been so very perfidious to the Father, to be Instrumental in restoring the Son.

BY what I have here related, I think it is plain, that all the Presbyterians fought for, and all the Use they had of the King was to set up themselves, their Solemn League and Covenant, and Presbytery in *England* as well as in *Scotland*, against the Independents and other their Fellow Sectaries, who then had got the upper Hand of them; and that the occasional Loyalty of the Presbyterians, like their occasional Conformity is only to serve their own Turn.

THE bold Attacks which Mr. *Bennet* makes upon our Kings and Church, charging them with *Persecution*, for inflicting legal Punishment on the Dissenters; manifestly

feſtly ſhews his Enmity to our Conſtitution, Monarchy in the State, and Epiſcopacy in the Church; the Butts for Presbyterian Malice and Envy to ſhoot at. And he who reads the Reigns of *CHARLES I. CHARLES II. and JAMES II.* may find, that theſe three Kings enjoy'd no longer Peace, than it was in the Power of our Diſſenters to take it from them. *To bind their King's in Chains, and their Princes in Fetters of Iron,* is the Privilege of theſe Saints! Whoever heard among all the long-winded Prayers of the Diſſenters, one Petition to ſave them from the Sin of Rebellion? In their Aſſembly's Annotations upon the whole Bible printed 1646, it is remark'd, *They found no ſuch Sin in all the holy Writ!* And as I have already obſerved Mr. Bennet commends thoſe, who upon occaſion chaſtiſe their Kings in this World, and do not leave them to the Judgment of GOD in the next.

AND to convince and convert the Clergy of the Church of *England*, to the unchriſtian Presbyterian Doctrines of *Reſiſtance*; Mr. Bennet is for *having ſuch of them pilloried as maintain the Doctrines of Non-Reſiſtance*. This we would call Dragooning in *France*: And is worſe here, where Non-Reſiſtance is the eſta-bliſhed Doctrines of our Church. Thus in her firſt Canon ſhe provides, “ That every one having the
“ Cure of Souls, ſhall at leaſt four Times every
“ Year, preach Loyalty and Obedience to our Kings
“ as Supreme under GOD, over all Degrees of
“ Men whatſoever.” And in her ſecond Canon, it is further provided, “ That ſuch as impeach the King's
“ Supremacy ſhall be excommunicated, and not re-
“ ſtored, but by the Archbiſhop after he has recanted
“ his Error. And every 30th of *January*, every he-
“ nefic'd Clergyman is to read a Homily againſt Re-
“ bellion, or to preach a Sermon compoſed upon the
“ ſame Argument.

BUT what ought to ſtop the Mouth of every Chriſtian in this Matter, “ The Canon of Scripture com-
“ mands

“ mands Passive Obedience and Non-Resistance upon
 “ no less Penalty than of being damn'd.

THUS we see Mr. *Bennet* is no strait lac'd Man, even in a Point of Faith. But surely no Dissenter may ever plead the least Toleration or Indulgence for deviating from the Rules of Scripture and Truth.

IT is an Observation of Bishop *Tillotson* in one of his Sermons, “ That the Bigots of all Parties to do
 “ Service to their Cause; stick not at any base or
 “ wicked Methods, when serviceable to support it.

OF this Mr. *Bennet* is a notorious Instance, who in order to justify the Rebellion of Forty One, maintains the Principle of *chastising Kings*. And to have it thought the Treatment our ROYAL MARTYR met with, was no more than what he deserv'd, he has published in the *Vindication of his Memorial*, his seven Reasons to vindicate himself, and others who shall think that pious Prince accessory to the bloody *Irish* Massacre. And his Trying the utmost of his Skill for supporting the Credit of the greatest Lies, and vilest Forgeries, for such I hope, have made them appear to be against that good King, is what nothing but too near a Resemblance of the Father of Lies could ever engage him to do.

SURELY a small Share of Modesty, or a very slender Regard to Truth, might at least have laid an Obligation of Silence on Mr. *Bennet* in the Matter of the *Irish* Massacre; especially since he has owned,
 “ That the Secret of that, and of other Things of
 “ the like Nature, must be left for ought he knows
 “ to the Light of a future Judgment, Page 81 *Vind. of his Memorial*.

IT is not easie to find Words that can express a just Indignation against such cruel Treatment of our ROYAL MARTYR, whose Virtues as they were the greatest, so were his Faults the least of any Monarch that ever sat upon the *English* Throne. But our Dissenters cannot endure that any they Murther should be reckon'd Martyrs. Hence it is, that Mr. *Bennet* whose
 Malice

which is not to be quench'd by the Blood of this pious Prince, pursues him beyond the Grave, repeating those shameful Lies, and scandalous Sormises by which his Enemies Seduced the People, and brought him to the Block.

IT is by these stale Forgeries and baffled Stories, that Mr. Duns now labours to lessen His Majesties Character, to make him deserve his Misfortunes, and thereby to murder him in his Reputation, whom his Spiritual Brethren had before murdered in Person.

IT is hard for any one who has any due Regard for the Glorious Memory of that good King, to read so many Pages of notorious Slander, without drawing his Pen in his Defence; for tho' he should be unequal to the Dispute, *Si natura negat, cogit Indignatio*. Silently to see that Pious Prince so unjustly treated, is seemingly to assent to the Injustice done him.

UPON this View I have writ these few Sheets, as well to expose the vile Reflections our Author throws upon our ROYAL MARTYR; as to shew the Danger wherewith he threatens not only the Present Prince upon the Throne, but also every other crown'd Head, by his damnable Doctrine of *Resistance*: For, notwithstanding the Slanderer and the Rebel, by the Laws of GOD are both excluded the Kingdom of Heaven; yet there is a Spirit of a Party, which by a Kind of Enchantment so confounds the Mind, as to make all that Supports it pass for Truth; But whether such will hear, or whether they will forbear, Wisdom is justified of her Children.

IN the Words therefore of the excellent Litany of our Church, I shall pray, " That God would deliver us from all Sedition, privy Conspiracy and Rebellion; from all false Doctrine, Heresy and Schism, from Hardness of Heart, and Contempt of his Word and Commandment; And that he would be pleased to bring into the Way of Truth all such as have erred and are deceived.



